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No. 18.

THE BORDERLAND.

THE BEYOND.

(Read by Mrs. Mayo at the Lyceum Memorial Service on Sunday, Apr. 23.)

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me I know.

I never stand about the bier and see
The seal of death set on some loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair."

And so for me there is no sting to death;
And so the grave has lost its victory;
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

ELLA WHEELER WILCOX.

Life Saved by Spirit Warning.

Words are mere drops in the great ocean of thought, to use for thanking the angels for their kind care in preserving me from untimely death. Many times they have come to me, and by obeying them I have been left to write these lines.

Once, while in the employ of L. P. Lupton, I was sent from near the Arkansas River, across the divide, down Cherry Creek to Fort Lupton on the South Platte for a wagon load of dried buffalo meat. My companions were James Dougherty and a Mexican (whose name I have forgotten); three of us on foot, driving two yoke of oxen before us. Two onions and a small quantity of bear's oil (procured from some Delaware Indians) constituted our stock of provisions. We took no wagon, as we were to get that at the Fort, to which we were going. The second night we camped near the divide, on a high ridge, where we got plenty of dry wood. That night snow fell nearly two feet in depth which made traveling very slow and tiresome. In the night my spirit-guide came, took me a short distance and pointed to a valley, saying, "John, that is the place I am showing you now. There is where death will occur. Keep away from it; don't go there."

I was fairly frightened by his anxious look, and slept no more that night. In the morning I was glad to leave there, and from that night I could feel an influence from that Mexican that fairly made me shudder every time I looked at him. Finally we reached our journey's end, and glad was I.

After two days rest, preparations were made for our return. The night before we were to start, my guide came to me and said, "John, don't you go back. You will be killed if you do. We want you to stay here. Remember what I say; don't you go back with that Mexican. We have much work for you. You are good and we can use you, so stay—do not go back. It is

better for some man to go that we cannot use for the salvation of the many."

In the morning I related all to my good old friend Dougherty, and stated that I would not go back. He looked sad, and in my heart I wept for him, for he was old, and I knew, in my soul, I should never see him more. I then went to V. J. Herring, who had charge of the Fort, and related my experience, stating my desire to remain. He consented, and to relieve me from censure, sent a letter to the man in charge of the post I had left, that I was needed and must remain. Dougherty's words to me, as we shook hands, were, "Good-bye, my boy; God bless you, I shall never see you again."

In about eight days, a courier arrived from the Arkansas with the news that Dougherty had been killed by Indians at a spring in a valley just after crossing the divide. That the Mexican escaped by hiding in some willows and made his way to the camp we had left. Dougherty's blanket and two bolts of domestic, and a

shot while in his bed. The place bears the name of Jimmy's Spring to the present day.

Dougherty's remains repose on the bank of the river which sips its sparkling jet from the great Soda Spring, of Colorado.

JOHN BROWN, SR.

Warning from Spirit Mother.

The JOURNAL comes to me each week like a white-winged messenger of love. It is the only companion I have here in spiritual thought. Nothing can change me when I know it to be the truth. I recently had an experience which proved very strongly the truth of spirit return.

On the morning of March 4, just after I awoke, my mother appeared at my bedside. She came so close to me that I could see her face as natural as in life, and there was something similar to a white lace veil folded loosely about her head and coming around under her chin. She said, "My child, your poor old father has not many more days to be here. Go home to-morrow morning," and was gone.

I asked the guide if the people at home would send for me if father needed me. The answer was that they would, but I would get the message too late.

I was 30 miles from home and six miles from the depot, and could not get away until the next morning. After I had reached the town and had gone to a hotel, I was impressed to go across the street to another hotel, which I did. I was standing in the door when I saw my brother drive rapidly past. He was very much surprised to see me and said he had just mailed a letter telling me to come home, as father was sick.

I was soon at his bedside, leaving only to take needed rest. On the morning of the 9th, my guide wrote that father's spirit would begin to pass out of his body at 11:30 that night. I told this to a lady who was watching with me and when we saw the change, she looked at the clock and said to me, "Look." I did, and saw it was 11:30. He lingered until after midnight. I received the warning on the morning of the 4th and he passed away on the morning of the 10th. Could anyone ask for better proof of spirit communion than this?

I received a similar warning once before from my spirit mother when I was 300 miles from home. I saw her clairvoyantly. She said to me, "Pack your trunk and go home, you are needed there." Father was not well when I reached home, and soon after had a sick spell and needed my almost constant attention for several weeks.

I have never failed when I obeyed the instructions of the spirit voices, in finding that they were correct and for my own good, as well as for others. I would not take any amount of gold for what little mediumistic power I possess.

Visalia, Cal.

A. A. JENKINSON.

A Midnight Incident.

In Chicago, near Wabash Ave., on 32nd St., are undertaker's parlors. They were closed at 10 p.m. The proprietor is sure of the exact hour, because he always orders his business according to a little clock which stands upon the keystone of an imitation marble arch dividing the front office from the back room. It is the custom of the undertaker to take the clock back to his sleeping-room, which has an alley front, at night—but on the night in question he forgot it.



John Brown, "the Medium of the Rockies."

small sack used for carrying such things as a man usually needs in a wild country, seemed to have been taken by the Indians. But a few days later, some parties on their way from Bent's Fort, on the Arkansas, to their own Fort on the South Platte, camped at the place where Dougherty was killed, and in the spring they found the sack mentioned above, and brought it to the Fort.

So strong was this evidence that the Mexican had done the deed that a man named Early and myself mounted two fine horses that evening, and the next night we were at our destination near the Arkansas. But we were too late; the Mexican had been gone two days. He had been seen quite often going out in the bushes not far from the house, and, on examination, we found where he had concealed the bolts of domestic and Dougherty's blanket, the latter being still there.

Thus the spirit's prediction was fulfilled; and the place pointed out to me in the night was the exact spot where Dougherty was killed by being

At midnight, says the *Chicago Herald*, he awoke. He missed the clock, and, arising in his night clothes, carefully picked his way to the back of the arch dividing his parlors. Stepping on a chair, he reached over the top of the arch and grasped the clock.

At that moment there was a blood-curdling shriek. The undertaker's hair stood on end as he saw, above the door curtain, the neck and head of a man that bore a strange resemblance to his first case.

At exactly 12:02 o'clock the policeman on the Wabash avenue beat was notified that a spectral hand protruding from a white sleeve had been seen clutching the undertaker's clock. A moment later a telephone message received at the nearest station called for an officer to investigate the matter. At 12:06 o'clock a crowd gathered in front of the establishment and the proprietor appeared at the door. Four citizens who had been keeping late hours declare they had seen a ghost. The undertaker agreed with them.

Anniversary Spirit Message.

MRS. E. P. THORNDYKE:

DEAR FRIEND—We come to you at this time from the spirit side of life, in love and sympathy. When you look upon the faces in natural life assembled in your seance room in commemoration of the belief that you cherish, you perhaps will not realize that there are so many present in spirit. In our ardent love for true patriots who have stood by the flag, brave and without fear, how could it be possible for us to absent ourselves from these festivities? The rooms will be filled, and we will gather around you in harmony, seeking to fill your cup of joy to overflowing.

How eventful has been your life. How many the struggles with the outside world, and yet you have not faltered, nor turned your head but have pressed boldly on. As a believer in Spiritualism, you have defended its principles, and though by your bold advocacy of views you may have antagonized the few, yet you are honest, and as such you are respected.

In days past it took courage to assert your belief, and yet you were never found wanting. As a brave woman, a true patriot to the Cause, a good mother, and a kind and trusted friend to all who know you, we congratulate you on this day of all days.

How like a passing dream it seems, when in a little obscure town, the *raps* were heard back in New York. From an "acorn grew the mighty oak," and from a handful of devoted men and women have grown the thousands and tens of thousands of devout believers in Spiritualism. They have been reviled from the pulpit, cursed upon the street and ostracised by their fellow-men; and yet they have pressed on, slowly but surely increasing from day to day, until every hamlet, village, city and county is blessed by this grand truth—Spiritualism.

The Church has sought to steal the truth in fine talk, garbled to suit the tastes of the fastidious, and no more does the dreaded hell-fire create consternation, for the holy fires bathed in spiritual inspiration have almost drowned it in oblivion. "Truth is mighty and will prevail." May this day mark another milestone of happiness in your life; and to all that assemble we send the same benediction.

Your age creeps on slowly but surely, and in the natural order of events it cannot be many years ere you are called home. Angels in love will greet you, and all those who know you and your many good deeds will cheer you by their loving influence. For all the cares, all the trials of this life, rest assured that in the spiritual realms there will be peace, love and joy.

As we look around and see the decorations, the tributes of love displayed, we say—"Well done, good and faithful servant." May your days be long on earth and your nights filled with sweet dreams of the loved ones who will greet you at the gates of eternity.—Sincerely your friends, J. BOVEE DODS, J. R. NEWTON.

Independent Writing in Colors.

Being told that independent slate-writing in colors was obtainable through Mr. Evans, 103 West 42nd street, New York, I decided to verify for myself what basis of fact there was to substantiate this statement.

Mr. Evans gave me a seance at 11 a.m. He

sat down at one side of a plain wooden table, about a yard wide, I sitting opposite to him. There was no table-cloth. We sat near to a window in full daylight. He presented four new slates for my inspection, after cleaning them with a piece of cloth. Between two of these slates he placed a few crumbs of broken slate-pencil, fastening them together by a rubber band. These two slates were then laid on the table in front of me, and I was requested to place my fingers on their frames. I did so and did not withdraw my hands till I was told that the writing was finished and I could unfasten and open them. Consequently these slates never left my hands till I opened them and found one of them covered with writing on its inner surface; the other was blank.

After giving me the above two slates to hold, Mr. Evans took one of the others I had inspected, and which still lay on the table, and wrote a big "J" on it, in chalk. He spread a little pencil dust on the table and laid this slate over the dust, so that it lay flat on the table and close to those I was holding. He then placed a few more scraps of pencil on the table, and covered these with the fourth slate. All the four slates thus lay quite close to me, I holding two of them myself, the others lying close to these. Mr. Evans did not touch the slates again from this point.

We then conversed during 20 minutes, when a signal was given by raps on the table that the work was finished. On unfastening and opening the slates I had held, I found the inner surface of one of them covered with writing. The message so constituted was continued on the under surface of one of the other slates that had lain on the table close to my hands. The communication reads as follows:

My Dear Son:—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you desirous of sustaining the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity, by giving to them the tangible evidence of an independent spirit existence. May God help you to do right is my earnest wish. Conditions are not favorable for further manifestations to-day,* so with love to all I remain your loving father in spirit. JAMES.

* It was a heavy, wet day.

The name at the foot of the message is that of my father. The handwriting does not resemble his.

On lifting up the third slate I found its inner surface covered with lines of colored writing in thick heavy characters quite different from the writing on the other slates, each line being written in different colors. The context reads as follows:

Dear Friend:—Your Spirit Father informs me that you are desirous of receiving a message written in various colors, to carry home with you as a tangible evidence of spirit return and communion. I take pleasure in presenting you herewith this color phenomenon of direct writing, and trust that it will prove a pleasing and convincing memento of this grand truth. Guide in scarlet
magenta
chrome
cobalt
salmon
mauve
lake
lake
lavender and sky blue
chrome yellow
salmon
umber
JOHN GRAY.

There were no colors placed below or above the slate; only some grey pencil dust. Nor were any colors on the table. So it is impossible to say where they came from. The letters look more as if done in "gouache" than in crayon, the colors lying thick in body yet loose in grain, and bearing no appearance of friction. Every line except the lowest, crosses over the big "J" written in chalk on the slate before it was laid on the table. The colors are superposed over the white chalk, showing that they have been laid on after the "J" was written.

The contents of the messages cannot be attributed to telepathy on my part or auto-suggestion on the part of Mr. Evans, as during the time of their production both my and his active volitional self-consciousness were engaged in conversation on other matters. Mr. Evans was not entranced, and if his sub-consciousness was used as a relay by the invisible operator, then there was simultaneous dual functioning of his active and passive consciousness, without a secondary state having been produced as the pre-condition of that phenomenon, and apart from the action of any visible operator.* But the origin of the intelligent contents of the message is of minor importance in this case, as compared with the physical element in the phenomenon.

The exteriorisation of sensibility and motricity, as produced by Dr. Luys, M. de Rochas, Prof. Boirac, and Dr. P. Joire, has evidently an

* That phenomenon has only been produced by Prof. Janet in post-hypnotic realization.

important bearing in this consideration. These experimentalists have demonstrated that action at a distance may be determined by exteriorising the subject's nervous energy; that the energy that determines the movements of the body when circulating in its nervous system, may be made by exteriorisation to execute similar movements at a distance beyond the body. It has been shown that this energy traverses solid substances, as the vibrations that produce light traverse glass. Prof. Boirac and Dr. Joire have determined movements of their subject's body by mental suggestion acting through the relation established by mesmeric passes. Dr. Moutin, the author of "Le Diagnostic de la Suggestibilité," has been able, by determining his subject's exteriorized motricity by means of suggestion, to actually effect the realization of the suggestion at a distance from the subject, entailing the movement of objects.

The invisible operator who claims to produce the phenomenon above described calls himself John Gray. He affirms that the writing is done by him on an invisible and to us intangible slate, and is reproduced on the visible slates by a process of wireless telegraphy, transmitted through the medium who serves as a relay.

The color-writing, he claims, is effected by precipitating fine powdered colors (brought from outside) on to the slate and reproducing the message from a prepared invisible original, by a system of transfer somewhat similar to photography. This explanation of the process as a system of wireless telegraphy, in which the medium is used as a relay, finds confirmatory support in the recent discoveries of Dr. Ed. Branly, of Paris, who has shown that man's nervous system is analogous to the discontinuous conductor used in wireless telegraphy.

The similarity subsisting between our nervous energy and electricity has been recognized in the adoption of the terms nervous current and nerve-conductors. It was supposed that man's nervous energy could be compared to the electric current flowing along telegraph wires. But it has now been shown by Golgi, Ramon, Cajal, Pupin and others that our nerve-cells are really isolated from each other; they are contiguous but not continuous. They are endowed with ramifications which elongate or contract, making and breaking contact in this manner; entailing transmission or disconnection.

They elongate and make contact and close the circuit under the effect of a stimulus of a vibratory character, similar in nature to the induced energy used in the transmission of wireless telegraphy. The cessation of that stimulus entails the contraction of the nerve cells and consequent insulation and non-transmission. Valuable therapeutic effects have been induced by applying a stimulus of this character, thus confirming the theory by practical demonstration.†

It may consequently be possible that the invisible operator is able to apply and use a force of this character, and reproduce writing at a distance by its means. I must state, in this respect, that the slate on which the colored writing was produced was so charged with electricity when I first touched it, that it made my fingers tingle as if I was holding wires from a battery. This lasted nearly a minute.

It should also be noticed that Mr. Evans states that he feels a current flowing from the base of his brain down his spine and to the solar plexus while the writing is taking place. That the solar plexus, i. e., sympathetic system, should be used in the production of a substantial force, stands to reason, as it is the energy pertaining to that system that builds up and renews our physical organism. Certain schools of magic, (i. e., the art of active self-suggestion, as contrasted with the suggestion of a passive subject by an operator), affirm that the volitional exteriorisation of the psychic double, or so-called astral form, is effected by volitional action exerted through that plexus.

It is in no wise assumed that these considerations with regard to the process by which the phenomenon is produced present a solution of the problem. What further light may be thrown on this question will undoubtedly come from such experimental investigation as has been pursued by Prof. Boirac, M. de Rochas, Dr. Joire, Dr. Moutin, Dr. Ferroul, etc. The results achieved by these experimentalists go to show

* The insulation and disconnection induced in this manner, entailing inhibition of transmission on the sensor-motor circuits, is now advanced by Duval, Pupin and others as the explanation of the psycho-physiological processes of sleep, whether natural or artificially induced. Its morbid production in local areas explains hysterical anesthesia, etc. It may also explain the production of layers or slices of personality, such as are presented in the case of Mollie Fancher, etc.

that many of the phenomena produced through mediums may be reproduced in a subordinate manner through hypnotised or mesmerized subjects, which fact indisputably demonstrates underlying unity of nature in the processes by which these several orders of phenomena are produced.

As Prof. Boirac (head of the Grenoble University) has recently stated: It is rather by actual experimentation that we will come to understand these questions than by the method pursued by the Society for Psychical Research, of recording accounts of spontaneously-occurring cases of telepathy, etc. And in this respect one fails to understand why the American branch of that society has not investigated this most interesting phenomenon.

QUESTOR VITÆ, in *Banner of Light*.

The Man with the Hoe.

Perhaps enough has been said about "The Man with the Hoe," but it seems to me that none of Mr. Markham's critics or admirers have explained the cause, the necessity and destiny of all the gradations of life—of Being—including "The Man with the Hoe." This class of men, like all earthly life, has been evolved from lower conditions, through all the ages past. Life has continually improved its material garments until it has produced man, bringing him up through lower conditions to where he now is. The rich, the poor, the just and the unjust, the good and so-called evil, are all products of this tree of life.

It was in the line of destiny, that everything should grow or be developed up to its present state, exactly as we find the world to-day. The invisible which we may call love, force, energy or God, has produced the visible, every material thing from the globe of flame to man; this has been accomplished strictly in the order of law, cause and effect. It has produced all the varieties of men and put them where they are. Life has been triumphant through all the past, and is still advancing; every plane of humanity is being elevated, the "brow of the man with the Hoe," is being rounded out; his brain is being illuminated with the fire of ambition; he is balancing the scales of justice, he is weighing the power of love, and the power of force; he is counting ballots and sharpening swords, justice is crying aloud and the resistless law of evolution is rising upon the crest of the departing century, and its flag bears the epitaphs of blasted hopes, of broken hearts, and cruel oppression, and the undertone of almighty power impresses "only a little longer."

Truly, the great unseen fountain of power and wisdom which animates the world, will regulate all the irregularities of life, and the poor laborer will sing as sweet a song as the angel of love.

The present conditions of men are but incidents along the way. Poverty is not a badge of dishonor, neither is wealth a criterion by which to judge of morals or spirituality. The rich man is where nature has placed him, he is an implement of evolution—a stepping-stone—when he becomes an obstruction he will be removed. He may learn his lesson through prosperity—the poor through adversity—who can tell which will enjoy the greatest amount of happiness in the future. Methods for man's advancement are improving, the power of so-called Christianity is waning, material science is forced to apprehend the spiritual—the veil is being rent, light will soon expose the follies, crimes and injustice of wealth.

Justice and equality must and will prevail, evolution demands it; the energy of eternal life demands it; every life-giving breath of nature betokens it. The uplifting power of spirit moans in the waves of the sea—rides triumphant in the storm—smiles in the sun—enriches the enchantments of spring, and curbs the icy power of winter; then shall not man, the apex, the bud, the flower, the fruit, reap the benefit of the mighty throes of life in its planetary career?

E. D. FRENCH.

A Coffin Trust of \$20,000,000.

How many can afford a burial? Coffins and caskets are becoming so expensive that the poor—and there are millions and millions of them—can no longer afford to die and be respectfully buried. And to live in the body immortal is impossible. What are they to do?

The New York *Herald* says that about ninety

per cent of the manufacturers are represented in this new combination of \$20,000,000 that goes into operation May 1st. This *Herald* further says that the trust will advance the price of coffins, and reduce the working force about one half. Fully 6,000—some say 10,000—men will be thrown out of employment. An effort was made to enlist the bankers in this trust, but this failed. The trust will close many minor plants.

In China, the Chinese sometimes keep their coffins in their houses for years before they are used. Would it not be well for such as believe in burying the dead to lay in a good supply of coffins? This would be feasible, only that where there is a family of children, these would be growing year after year so that there might not be a fitting adaptation in size. Would it not be infinitely wiser and healthier to burn dead decaying bodies, as they do in India? This would not only be cheaper, but better every way.

Cremation is the coming method of disposing of corpses. It is scientific. Fire is a purifier. And who with any sense of aestheticism would not prefer to have a friend's body reduced to ashes and these preserved in an urn, after the manner of ancient seers and sages, than to have it deposited in the cold, damp earth to putrefy and be devoured by worms, water in the meantime seeping through to poison soils, cisterns and wells? Cremation is the way to meet and overthrow the \$20,000,000 coffin trust. The resurrection of the body is a back chapter in theology. We sow "not the body which shall be," said Paul. The real body is the inner astral, or spiritual, which neither earth nor fire can harm.

J. M. PEEBLES, M. D.

Phenomenal Mediums.

A buzzard Spiritualist may be useful in locating the carrion of fraud, but I prefer to train in better company. Now, that this buzzard element have had their inning, let us look at the more inviting aspect of the movement.

I have had sittings with a number of remarkable phenomenal mediums quite recently, and it is a pleasure to acknowledge my appreciation of these mediums and the phenomena which occur at their seances.

Early in March last, Mrs. Barge and I had a sitting with Anna E. Thomas, for trumpet speaking. A number of our friends and relatives talked in a loud, natural voice and incidentally gave us many tests of a personal nature, concerning events in our lives almost forgotten and wholly unknown to the medium. A number of spirits spoke in a foreign tongue which neither Mrs. Thomas nor myself could understand. My spirit sister sang a beautiful song which she said was a favorite in the Summerland. Both words and music were new to us and very beautiful. An ancient Egyptian priest chanted his communication in a manner truly wonderful. Red Jacket and Dew Drop were at their best. Spirit John Tanner gave us some beautiful thoughts. Prof. Robert Hare is Mrs. Thomas' guide. His communication was highly appreciated. My good mother was very happy, while little Dent (our little boy in spirit life) was ever ready with his childish prattle to entertain us. This was one of the most delightful seances of my life.

Mrs. Alice Ghering, of this city, is one of the best mediums for independent slate writing. I have repeatedly held slates and paper booklets in my hands and while sitting more than ten feet from any one, received messages in colors from many friends in the invisible. She is also a medium for trumpet speaking and platform tests.

On Monday evening, April 17, I called at the home of James E. Robertson, where Dr. Mary H. Beeson has been holding a family circle for more than a year. Mr. Robertson is a veteran Spiritualist, a man of intellect and a delightful entertainer. The circle was composed of a few congenial friends. The phenomena occurring at this seance were independent spirit conversation, trumpet speaking, etherealization of spirit forms, etc. Spirit E. V. Wilson delivered a short address through the trumpet, which was equal to his efforts while in the mortal form.

Mrs. Beeson has heretofore confined her efforts to the home circle, but I understand that she has under consideration an engagement for Camp work the coming summer and it is to be hoped that she will decide to enter upon a wider field of usefulness.

BYRON W. BARGE.

Indianapolis, Ind.

FRIENDSHIP.

Friendship, O friendship—God's gift to the earth—
For thy comforting presence I yearn;
Yet I wander afar in a dry thirsty land,
A victim of fate hard and stern.

Yet once long ago—it seems as a dream—
A friendship was woven by mutual hands,
And I joyed in its presence—companionship found—
Long ago in far distant lands.

Then why was I torn, like a leaf from a tree,
From friends who made life doubly dear?
And why do I wander unloved and alone?
When friendship seemed once so near?

And why are there others who, caring for naught
But themselves, are made happy by thee?
'Tis because that I longed too well for my good
I must rest with my sorrow and weep.

But still I admit that I wish I were back;
It is better by far to have never lived
Than never to know the joy of a friend,
Having all to receive and nothing to give.

Yes, I love that sweet memory of times that are gone,
Of days that are numbered and past;
The pleasure and woe, the hope and despair,
Shall mingle in one at the last.

Then be not despondent, but loyal and brave;
All things shall work well in the end,
And they who have struggled, rewarded at last—
Mayhap their attention to friendship shall bend.

Though now hearts are torn from the ones they love
By feelings of envy and hate,
In the struggle for life, yet the whole at the last
Pleasure shall bring to him who will wait.

CHAS. D. STACEY,
Member of Mission Lyceum, San Francisco.

Phenomena, Healing, etc.

The laws under which spiritual phenomena can be produced are immutable, and must be obeyed. It would be as reasonable to expect good work from delicate, complicated machinery when out of order, as to think of obtaining genuine phenomena without reference to the laws governing the same.

I am glad to see so many persons, and especially doctors, fighting the compulsory vaccination laws. I have known persons to die after being inoculated with poisonous virus, and others contract blood poisoning that they had to fight all their lives. Smallpox is not necessarily fatal if treated right and the patient is taken care of.

There is another "fad" among physicians, and that is operating for appendicitis. If anyone has a peculiar pain, the doctor says that an operation is necessary to save the patient's life. There is always a big fee for such an operation, sometimes more than the doctor would ordinarily make in a month.

The next thing is the use, by ignorant physicians, of anaesthetics. A great many people die under its influence, the verdict always being, "The patient was not strong enough to stand the shock." If a person dies under the care of a regular physician it is God's will. If he recovers, it is the physician's skill.

In most of the States it is necessary for a doctor to be a first-class Latin scholar. It would be much better to drop Latin and study medicine.

I have found by practice that I can cure insanity or obsession by my powers of healing, and have made some quiet investigations in insane asylums, which had the superintendent known, he would have put me out very promptly. There are many cases in the asylums that are true cases of obsession; some could be relieved from the obsessing spirit in a very few minutes, others in a few treatments. Some people become obsessed and do not know what is the matter with them. Had they known what it was, they could have resisted and thrown it off. Some mediums become obsessed by keeping themselves in a negative condition for fear of losing their medial powers. They think that if they become in any way positive, they will lose their powers; which is not so. Remaining negative allows an obsessing spirit to take thorough control. That is really what Swedenborg meant when he spoke of the danger of becoming a medium, without an older medium's aid.

R. A. DAVIS.
Maitland, Mo.

— Your reputation is what men suppose you to be; your character is what you are; and to possess those hardy, rugged elements of endurance and virtue which mark God's noblemen is to be fitted for earth and ready for heaven.—*The Two Worlds*.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

NOTE The Editor is not responsible for any opinions expressed in the communications of correspondents.

NOTE No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

NOTE Rejected Communications will be returned only when stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

NOTE Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

NOTE This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MAY 4, 1899.

NOTE The San Diego *Vidette* referring to the Anniversary poem by Mrs. Irene Smith, published in the RELGIO-PHILOSOPHICAL JOURNAL of April 20, replying to Markham's "Man with a Hoe," says: "It is a complete answer to Markham's pessimism."

NOTE Rev. Dr. Blodgett, pastor of the Methodist Church in Detroit, Mich., in a sermon on April 9, reported in the Detroit *Tribune* of the next day, remarked as follows: "I believe the spirits of the departed exist and I think they sometime minister to us. There is an infinite amount of truth in the doctrine of Spiritualism." But he does not want to be called a Spiritualist. He thinks that seances are detrimental and foolish. How inconsistent a man can be when he wishes. Dr. C. W. Burrows, sent us the paper with that paragraph marked. Thanks; we like to record such matters.

NOTE *Two Worlds* very reasonably concludes that the reason why the Spanish nation, so dominant at one time, has been distanced in the race, may be owing to the fact that almost all the men of a gentle nature, those given to meditation or culture of the mind in the dark ages, had no refuge except in the bosom of a Church which demanded celibacy; and this could hardly fail to have had a deteriorating influence on each successive generation. The Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned (and without doubt, there can be no progress) were eliminated during three centuries at the rate of 1,000 a year.

NOTE Mr. E. W. Wallis, editor of the *Two Worlds*, who lately made a visit to this country, gave a lecture before the London Spiritualist Alliance on "Spiritualism in America," on April 7. Mr. E. Dawson Rogers, editor of *Light*, being in the chair. It was very interesting, and Mrs. Wallis supplemented it by stating some of her experiences while here. Mr. J. J. Morse, editor of the *Lyceum Banner*, in proposing the usual vote of thanks, gave some reminiscences of his own experiences in America, also confirming many of Mr. Wallis' statements. Mr. Morse has many friends in America, as well as in England. Mr. and Mrs. Wallis also were welcomed everywhere during their last visit, and carried to their home many good wishes for success and happiness.

NOTE Death is only the servant who opens the door when Providence rings the bell, and ushers you into the larger building where you will have the chance to become the larger man!—*The Two Worlds*.

John Brown, Sr., the Medium.

John Brown, the "Medium of the Rockies," passed to "the beyond" from San Bernardino, Cal., April 20, 1899, at the ripe age of 81 years, 3 months, and 28 days. He had been lingering on the threshold for several years, and was ready and willing to go when the summons came. The funeral services, which were largely attended, were conducted by Mrs. Ella Wilson Merchant, assisted by Rev. W. G. White, of Colton, Cal.

The transition of this remarkable man has come, and now he is on the other shore looking back at the state from which he has progressed to "those higher realms." His work is not done; he has simply moved to the "vantage grounds" of the spheres, and will now take up his work from that base of operations, with his wonderful band of spirit guides, for the good of the human race.

Mr. Brown was born in 1817 in Massachusetts. When a mere boy he joined a company of trappers and went to the Rocky Mountains, where his mediumship made him notorious, giving him the name of "The Prophet."

He heard the spirits talk to him as early as when he was seven years old, but could not see them. Then he said that one day while weeding corn he saw a multitude of people around him, became frightened, ran to the house and locked himself in his room. The family had gone away leaving him alone. Suddenly the door opened, and in walked a spirit who was to be his guide. "Mopoloquist," for that was his name, told the boy that he came to take away all fear, and placed in his hand a rod about two feet long, which banished all fear, giving the boy a strong desire to get close to the spirit; and this desire enabled the spirit to approach closer to him. The rod was like a wedding ring, uniting the two, who apparently became one. This spirit became his dear friend from that hour to the end of his mortal career.

Of this wonderful medium it should be stated that before Andrew Jackson Davis was taken up into the mountain by Swedenborg and Galen, initiating his spiritual work—before the Fox girls had heard the "rapping by the spirits" which arrested the attention of the world—before both of these events John Brown, Sr., left his home in New England, and in the company of trappers in the Rocky Mountains, was manifesting the phenomena of spirit existence.

These, without knowledge of one another, in different places, announced to the world the fact that death is not the end of life, but the doorway to a higher development, the entrance to another progressive step in the scale of existence.

The book giving details of the wonderful experiences of this grand "Medium of the Rockies" has been read by thousands of thousands, and yet many thousands more will read it, and be amazed at the interesting incidents therein given of marvelous escapes from savage Indians through the aid of his spirit guides—his wonderful accounts of his leaving this body to visit the spirit spheres—his magnificent descriptions of the methods used by spirits to communicate with those still in the physical body—and his descriptions of remarkable manifestations of spirit power, as well as the record of his prophetic visions, etc.

In the introduction to the book written by John Brown, Sr., Prof. J. S. Loveland writes thus of this medium:

The intelligent reader will see that the medium life of the author resolves itself into at least three distinct periods or phases of manifestations. Not that there was any abrupt ending, or beginning, but each of three periods is characterized by the greater prevalence of one phase of manifestations. The mountain period

is distinguished by almost constant prophesying. So much so that his companions called him "Prophet." This embraced the early part of his life.

The second phase of his mediumship, which included his middle, or mature life, abounded in astonishing cases of healing, in some instances even appearing to raise the dead. But, in connection with his gift of healing, were nearly all other phases of ordinary mediumship. He has abounded in the gifts of the spirit.

The third period is that, where, after he has been thoroughly exercised in nearly all the known forms of mediumship, he is sought to be used as a teacher. The success of his spirit guides, in this direction, has not been as marked as in the two first. The principal reason has been, that the medium has destroyed the larger part of what has been written by his hand. This writing is executed, to a great extent, while he is asleep—or apparently so, as he finds the writing in the morning; and either the spirits execute it themselves, or what is more probable, they induce a somnambulic condition and impress him to write in that condition.

But, unfortunately, when he would rise in the morning, and find several sheets of paper covered with disquisitions, which he failed to fully comprehend, and sometimes teaching what he did not believe, he consigned them to the flames instead of preserving them.

The book of 192 pages, giving the mediumistic experiences of John Brown, should be read by everyone. It can be obtained at this office for 50 cents.

To any subscriber (old or new) who pays one year WHOLLY in advance (and asks for it) we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from the time already paid for, and you will get the book NOW.

The Power of Thought.

"Mental Healing," is the title of a lecture by Mr. R. C. Mitchell, of Duluth, Minn., in which he shows the tremendous power of thought. He says:

The authors of our old philosophical text books had no conception as to the real nature of a THOUGHT. Their ignorance of it can be inferred from their definition of it which was, that it is "that which springs from, originates in, or is produced by the imagination or the mind."

They believed a thought to be an intangible, short-lived something, with no more force in and of itself than the tick of a clock; but the most profound students of mental philosophy to-day unite in the opinion that thought is not a mere vapor or bubble which this moment lives and which the next moment ceases to exist. On the contrary, they hold that "thoughts are things" and that they are projectiles, just as much as brick-bats. Indeed, during the past few years, instruments have been invented which are so delicate in their construction and their adjustment that they are actually capable of weighing a thought, which feat shows that thoughts possess at least one of the properties of matter, to-wit, weight.

The world has learned much about the human mind during recent years, and it will evidently learn much more in the years to come, but our present mental philosophies will have to be revised, and those of the future will evidently tell us that thought is the most tremendous force in nature—that it is thought which has built cities, constructed railroads, hewn down forests, dived down into the bowels of the earth for the coal and minerals there stored, which has produced all the inventions that we now enjoy, which carries on commerce and business and which has made the world what it is to-day.

The right kind of Mental Healing acts upon the mind, and ignores the body entirely. The body is but the covering, the manifestation of mind, and when the mind is sound the body will also be. There is much to think of in the philosophy of Mental Science.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Compulsory Vaccination.

Dr. Peebles is being kept pretty busy at San Diego, Cal. He is president of the Anti-Vaccination League, and at a late Mass Meeting in the Methodist Church, he gave an eloquent address which is published in full in the *Vidette*. We make the following extracts from it :

The thinkers, scientists, distinguished physicians, the brainiest men of the world, speak in thunder tones against compulsory vaccination. Alfred R. Wallace, LL.D., F.R.S., F.G.S., after studying the reports, statistics and figures tabulated by the parliamentary Royal Commission, writes thus :

" If these facts are true, or anything near the truth, the enforcement of vaccination by fine and imprisonment of unwilling parents, is a cruel and criminal despotism, which it behoves all true friends of humanity to denounce and oppose at every opportunity.

" Such legislation, involving as it does our health, our liberty, and our very lives, is too serious a matter to be allowed to depend on the misstatements of interested officials, or the dogmas of a professional clique.

" We, therefore, demand that you, our parliamentary representatives, repeal the iniquitous penal laws by which you have forced upon us a dangerous and useless operation—an operation which has admittedly caused many deaths, which is probably the cause of greater mortality than smallpox itself, but which cannot be proved to have ever saved a single human life."

And the English parliament did modify that odious compulsory vaccination law, by inserting what is termed the "conscience clause." And so England respects the consciences and personal liberties of her subjects, which the California legislature and the health and school boards of San Diego do not. Let this go down in history.

The doctor demonstrated that vaccination does not prevent smallpox : that it invites the epidemic ; that it weakens the constitution ; that it lays the foundation for erysipelas, eczema, carbuncles, nervousness, consumption and cancers ; that compulsory vaccination, while it does not prevent smallpox, has maimed thousands for life and caused the death of hundreds upon hundreds.

In the third report of the minutes of the vaccination evidence commission, 1890, testimony was given before the Royal Commission of 6,233 cases of serious injury and 842 deaths from vaccination. Dr. Peebles concludes thus :

I protest against the compulsory vaccination law of this State that turns many of our children out of the public schools. I denounce it as a menace to good health, as a violation of personal freedom, and opposed to all those fraternal interests that constitute as the parts of one great brotherhood, clearly conscious that what affects one, affects all through the laws of thought, of sympathy, of heredity, and the amenities of social life.

— A peculiar case is reported in Scotland. James Haldane, a commission agent, whose first child had died immediately after being vaccinated, refused to have his second child undergo the operation, because his wife feared to lose it too. He was fined \$8 and costs, \$7 more. It was an outrage. The judge said he had to look on the matter exactly in the same light as if a child had died after a doctor had prescribed for it, and the parents had refused to call in a doctor again. He is liable to arrest again at any time for the same cause—just for refusing to have his darling child legally murdered !

— Mrs. Leslie writes that she takes "all the Spiritualist papers, but prefers the RELIGIO-PHILOSOPHICAL JOURNAL to all the others." We are glad to know that its excellence is recognized.

— Some Thoughts on the Life and Work of Samuel Hahnemann, by Henry B. Esmond, M. D., F. R. S. Sc., London, Eng. This pamphlet contains much valuable information.

— Mrs. Anna E. Thomas, the medium whose predictions concerning matters current in public affairs have created no little comment, is reported to have made the following prediction April 13, relative to the George case : " Mrs. Anna E. George, on trial at Canton, O., for the murder of George Saxton, will not be convicted. She is not guilty of the act ! "

This item was published in the *Light of Truth* on April 22, and Mrs. George was acquitted on April 29 ! Here is a hard nut to crack, and we commend it to the consideration of those who deny the clairvoyant power of mediums to see and foretell events which are positively unknown to mortals.

The Reviewer.

THE SMITHSONIAN INSTITUTION'S Annual Report to July, 1897, is received. Among the many good things in it is an article on "The Revival of Alchemy," by H. C. Bolton, Ph. D. He gives a history of alchemy and its occult and mystic doctrines. The following paragraphs will give an idea of the scope of this article, as well as its bearing on Spiritualism :

The movement to resuscitate alchemical doctrines and practices has been particularly successful in France, where there are to-day four societies and a "university" claiming to possess occult knowledge of Hermetic mysteries. These secret societies are named "Ordre de la Rose-Croix," "L'Ordre Martiniste," "La Société d'Homéopathie Hermétique" and "L'Association Alchimique de France."

The first two of these societies seem to work on lines similar to Free Masonry, and claim that their secret mysteries were bequeathed by the last sages of Atlantis and by the Lemures to their brethren in Asia and Egypt, dwellers in sanctuaries whence issued Krishna, Zoroaster, Hermes, Moses, Pythagoras, and Plato. The priestly magi who preserved this lore in the temples of Thebes, Heracleopolis, Aphrodite, Ptah, and Serapis were succeeded by secret alchemical societies of the first centuries of our era ; then followed the Hermetic lodges of the Arabs, and these gave rise to the Templars, the Rosicrucians, and the Martinists.

The Alchemical Association of France is then described, with the other societies, and their objects set forth, it being stated that all these societies had combined to establish a Université Libre des Hautes Etudes (Free University of the Higher Studies). At present this includes three faculties : Faculté des Sciences Hermétiques, under the direction of Dr. G. Encausse ; Faculté des Sciences Magnétiques, under the direction of M. Durville, and Faculté Spirite, "comprising several sections of spiritism." Each of these faculties is independent of the other, being "united only by moral bonds destined to hasten expansion of the rational Spiritualistic movement."

— SATAN'S HOOF AND THE TWO WITCHES, by Eugenie R. Eliscu, M. D. 80 pp. Boston : Banner of Light Publishing Co. 25 cents.

The publisher's note states that this remarkable story is from the pen of a gifted Roumanian doctor, a lady having a successful practice in New York City.

— A QUESTION OF CONSCIOUSNESS, by O. O. Burgess, M. D., 373 Geary St., San Francisco, Cal. It is beautifully printed by the Hicks-Judd Company.

This pamphlet contains an able argument in support of the hypothesis of the immortality of the self-conscious soul of man, from a scientific premise. It is a little gem for advanced thinkers, and reflects credit upon the author for learning, depth of thought, and esthetic culture.

— TEA-POT PHILOSOPHY, with supplementary thoughts and suggestions, by Walter L. Sinton, 45 Rush St., Chicago, Ill. 60 pp. Price 25 cents.

Prof. Herron writes thus of this book : " I am sure that Mr. Sinton's little book can do only

good to everyone who reads it. The philosophy is pure and profound, and the words uplifting. The lists of books are well selected and will be found comprehensive. I heartily recommend Teapot Philosophy."

—:o:—

— Teachers and all who are interested in introducing attractively to young people the fascinating study of botany will be glad to learn that Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago have just published a book by Frederick LeRoy Sargent, entitled "Corn Plants : Their Uses and Ways of Life." 1 vol. 12 mo, 75 cents.

The author gives a clear account of the six important grain plants of the world,—wheat, oats, rye, barley, rice, and maize. He explains what corn plants are, indicates their importance to mankind, and narrates the myths and religious customs which have grown up about them.

Then he describes how the plants are formed, and how their growth and perfection are insured by their various organs. He shows how well they are adapted for ideal food products. The fullness of Mr. Sargent's knowledge, and the clearness and skill with which he writes, make his little book valuable and interesting in a high degree.

Popular Clubbing Offers.

OCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

— We SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, both for \$5.00.

—:o:—

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

— We club this with the JOURNAL and send it one year and this book for \$1.50.

REMARKABLE CLAIRVOYANCE.—When people are determined to find evidence to convince them of a thing they are bound to believe, there is never any lack of it. A certain man who accepted as true the pretensions of a charlatan who claimed to be able to tell the past history, character and future of any person from his handwriting said one day to friend :

" Why, look at the things he is able to tell you from a mere glimpse at your handwriting ! The first thing he said to me was, 'I see you never took a prize in orthography while you were at school,' and it was true."

" Did he give you any idea how he knew that ? "

" He said he could tell it merely from the way in which I had made the curves of the letters g and h in the word 'handwriting' ! " —*Youth's Companion*.

To our Arisen Alice.

Dear Alice, thou hast passed away
To the bright realms of the blest,
Where holy minstrels chant their sweet lay
And our departed calmly rest.
Our hearts were filled with anguish, dear,
When we were called to part with thee;
Oft fills our eyes with sorrow's tear
When thee we call to memory.
Thy sweet smiles and sparkling eyes,
Thy flowing curls of silken hair,
And thy sweet songs of lullaby,
We ne'er can forget, darling, fair.
So sprightly moved thy nimble form,
When playing the flowers among,
In the beauteous summer morn
While the birds sweet music sung.
Thou wert a birdie, more charming far
Than all of that warbling train;
Now liveth where grief, pleasures ne'er mar
On yonder bright celestial plain.
With holy angels now dwelling
In shining mansions above,
Where seraphic lays are swelling
In anthems to the god of love.
How soothing the consolation
That cheers us while on earth we stay;
We shall share thy habitation
In the fair realms of endless day.
Brookville, Kans. J. M. ARNOLD.



The Editor is not responsible for the opinions of correspondents.

Spirit Message.

To THE EDITOR:
The following is a communication to me from Spirit Henry Small, chief control at Mrs. J. Cunningham's circles, at Ocean View, Cal. I think your readers will be interested in its grand philosophy.

Wm. C. THOMPSON.

So many ask what good has Spiritualism done the world. It has achieved the knowledge that man has a conscious existence beyond the grave; that all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory; that the future existence is one of mental progress and spiritual unfoldment; that the progression of the spirit depends upon the moral and intellectual development to which it aspired when in the form.

The basic principles of Spiritualism have always existed and permeated every form of religion in all ages of the world, and its demonstrations have furnished the foundations for all creeds and formulas of religion, but its beauties have been obliterated by material customs.

Spiritualism, while condemning the false and overthrowing the babbles of bigotry and superstition, is constructive in purpose and electrical in method. It has convinced multitudes of Atheists and Deists of a future existence. It has brought joy and consolation to the millions of sorrow-stricken homes. It has encouraged the despondent and comforted the sick, and with tender hand of sympathy has brushed away the mourner's tear. Add to your faith knowledge, said Paul.

Birthday Reception.

To THE EDITOR:
On Sunday evening, April 9, 1899, a truly enjoyable reception was tendered to M. E. Taylor at the home of Mrs. Rose L. Bushnell, Summerland, Cal., in honor of his 80th birthday, which was on April 6. This reception was managed by several ladies, under the leadership of Mrs. Rose L. Bushnell, well known in the literary world. The guests represented the best citizens of Santa Barbara county, filling parlors and sitting room. Among those present were Judge Smith and lady, Prof. Bishop A. Beals and lady, Prof. Basely and lady, Mr. Stewart Darling and lady, Mr. Lillis and lady, Mr. Sloan and lady, Mr. Grant and lady, Dr. Downey and Miss Bryson, Miss A. Van Epps and others.

At 10 o'clock coffee was served, after which, congratulatory greetings being in order, amid flowers and ferns whose beauty bade the angels welcome, Prof. Basely in an appropriate manner gave the first greeting, which was followed by a beautiful poem from Prof. Beals. Then came an original poem from Mrs. Rose L. Bushnell, whose beautiful lines were dedicated to Mr. Taylor on his 80th birthday. Music was rendered in a fine manner, both instrumental and vocal.

Mr. Taylor responded to these greetings, appreciating the reception so bountifully given to him, both in prose and poetry.

The whole combination was splendidly interspersed with Mrs. Bushnell's sweet

voice in song. Prof. Beals is a fine organist and sings, as all know, to reach the soul. Mr. Taylor was the recipient of congratulatory messages and presents from eleven different States, including the District of Columbia. Some of these greetings were from old friends of 35 to 40 years standing, and one of 50 years called his attention to fleeting time since they had become friends and sought the knowledge together that leads the soul to higher and better thoughts than where the dross is left to the dust, in the morning of a new life that is never dimmed with clouds or doubts, where the voices of angels chant the welcome to the arisen ones.

MRS. HANNAH A. CLARK.

From Montreal, Canada.

To THE EDITOR:

I have been here a week and lectured twice to good audiences. How much need there is of missionary work! I shall remain here a few weeks now, and then return again next fall to build up. The priests have an eye on every Liberal, but I fear them not—in fact I dare them to stop me.

Any desiring my services in Canada or New York, please address me at 34 University St., Montreal, Canada.

VIRGINIE BARRETT.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 26 CENTS per line per month.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. E. A. Adams, Electro - Magnetic Practitioner, 421 Ellis St., San Francisco, Cal.

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell - Colby, Readings, 104½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpenter, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—Office 935 Market Street.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Dr. J. A. Eichwaldt, Magnetic Physician. Removed to 14 McAllister St., San Francisco.

Spiritualism—Questions answered by mail, 10c per question, three 25c, postage 2c. Prof. Eichner, P. 1127 Comet St., Baltimore, Md.

Mrs. Mena Francis, Spiritual Medium (Independent Slate - Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday eves, 25c. 508 Jones-st., San Fran.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

Miss M. Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings, Lenzen ave., San Jose, Cal.

Sol Palinbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

Mrs. Hendee-Rogers, Electro-Magnetic Healer, 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 1065 Market St., S. F.

Rapping Medium, Room 86, No. 1236 Market St., San Francisco, Cal.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

Mrs. Bessie Van Syckel, Spirit Artist, 3743 Twenty-Third Street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's, 10c.

ASTROLOGY.

Consult Hirschel, Scientific Astrologer, Box 70, Tom's River, N.J., for practical advice on all affairs of life. Send sex, place and date of birth, hour if known, married or single.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Social.—Around the name "Ladies' Aid," clusters the memory of many pleasant evenings spent at their headquarters. The last gathering under its auspices was at Occidental Hall, last Friday evening, April 28th. Mr. J. T. Lillie began the program with a vocal solo, Prof. Fedderson, accompanist. Mrs. Jolly recited a poem, followed by Mrs. Hall, vocal solo, and encore. Mrs. R. S. Lillie was called to the platform and reminded that Father Time had brought her another birthday. In commemoration of the event the president, Mrs. B. F. Small, presented her with a basket of beautiful roses, and a purse of money, in the name of many friends. She responded with words of gratitude for the kindly remembrance, and an improvised poem. Mme. Waltz responded to an invitation with a vocal solo, and for an encore sang "Sleep, Baby, Sleep." Miss Myrl Colby gave a recitation and was recalled. Professors Young, Bothwell and Fedderson furnished music for the dance which followed, with W. T. Jones as floor manager. Light refreshments were served to those who desired them, and the affair was voted a great success. The next social will be on Friday evening, May 12.

Mission Lyceum Entertainment.—The regular monthly entertainment and dance given by the Mission Lyceum took place on Wednesday evening, April 26, at Excelsior Hall. The attendance was very large and royally entertained. There were refreshments in the banquet hall and a dance after the program. These monthly gatherings are a great success. W. T. Jones is the conductor; H. E. Hargrave, floor manager, and Mrs. Vena Eaton furnished dance music. The Lyceum meets in regular session every Sunday at 2 p.m. in Excelsior hall, Mission St., between 19th and 20th.

The following was the entertainment program: Overture, piano duet, Mrs. Eaton and Miss Bryson; address, Mr. Harry Hargrave; song, Miss Hader; recitation, Georgia Bacon; fancy dance, Miss Pearle Bryson; song, Miss Marie Monroe; recitation, Miss Flora Dunn; song, Miss Lena Block; recitation, Mrs. Keegan; comic recitation, Mr. Gagen; recitation, Miss Lottie Brockhoff; recitation, Miss Myrl Colby; Scotch specialties in costume, Miss Mabel Pfeifer; piano solo, Frank Indig; specialties, Miss Clair White; instrumental quartet, Mrs. Waltham's orchestra; original poem, "In the days of Woe," Chas. Stacey.

Personals.—Mr. and Mrs. Mark Stoddard have returned from a month's sojourn in the interior.

Mrs. J. J. Whitney, fully recovered from a recent attack of la grippe, was at the Ladies' Aid Social, Friday evening.

Progressive Spiritualists.—The meeting in Occidental Hall last Sunday evening began with the usual song service, followed by a lecture by Mrs. R. S. Lillie on the "Aspirations of the Soul." The speaker said that the onward march of civilization in awakening the latent faculties of good in man, had also aroused his passions, and his aspirations have not always been of the highest order, but Spiritualism came in answer to the higher hopes and longings of humanity. Hold lofty ideals, and never lay down the burden, for our highest aspirations will be realized sometime, if not in this experience of life, then in the time that lies on before. Mr. Lillie and Mrs. Sadie Cooke sang "Where the Roses ne'er shall Wither," and with a few words from President Rider on cooperation, and the benediction by Mrs. Lillie, the meeting closed.

Dr. York's Lecture.—"The Scarlet Woman," was the speaker's topic last Sunday evening, at lower Scottish Hall. This was one of those rare occasions when the Church of Rome gets an airing of which she is sadly in need. Dr. York does not impugn the motives of the rank and file of the Catholic Church; but lays at the door of the educated priests and bishops, the deviltry that has been perpetrated in the last 15 centuries in the name of the lowly Nazarene, "who went about doing good." Their attack upon our public school system was denounced, and the pretense of solicitude for humanity was shown to be only selfish interest in the church. A synopsis of this lecture will appear in next week's JOURNAL.—Next Sunday evening will be Dr. York's last lecture in this city for the present.

Mrs. Logan's Meeting.—last Sunday, in Occidental Hall, began at 1 p.m., as usual, Mrs. Logan presiding. Walter Hyde, Mr. Moran, Prof. Palmiea, Mrs. Sophia Seip, Mrs. Rhoda Gray, Mr. McNorton and Mr. Keller, all gave forth their best inspiration, and had an earthquake for applause. Mrs. Logan spoke of the absence of fear in him who dwells in the shadow of the Infinite.

Dr. Max Muehlenbruch.—the prophetic seer, has removed to larger quarters, in the Fardee House, 1229 Broadway, Oakland, Cal., opposite the post-office, where Mrs. Muehlenbruch and the doctor will welcome all new and old friends. This move was necessary owing to increase of business.

Universal Spiritual Association.—Last Sunday the belligerent entities assembled at Old Foresters' Hall, 20 Eddy St., and discussed "The Cause and Cure of Poverty." A variety of causes were given and many cures proposed. The consensus of opinion seemed to be that poverty is caused by injustice, and can be cured by education. When the meek and lowly representative of the JOURNAL arose to speak the earth quaked. The question next Sunday will be, "What is it to be Practical, or What are Practical Questions?" From noon to 4:30 p.m.

Dr. Pottenger gave his famous lecture on "A Deck of Cards" at Occidental Hall, on Tuesday evening, April 25. The lecturer was greeted by a good audience who were very much surprised at the many things in a deck of cards which they had never noticed before. These lectures will be given every Tuesday evening: the subject under consideration being "Symbolism." Admission free. All welcome.

Passed to Spirit Life.—At New Whatcom, Washington, April 24, Ida M., dearly beloved wife of W. B. Thompson, and only child of Mrs. S. T. Elliot, of San Francisco. Aged 28 years, 1 month, and 10 days. Ida grew to womanhood and married here, and was well known and loved by a large circle of friends. The sympathy of the Spiritualists wherever she is known will be extended to the bereaved mother. She knows that—

All about us, though unseen,
The dear departed spirits tread;
For all the universe is life,
There are no dead!

Robinson-Drew Meeting.—Mrs. Jennie Robinson conducted the meeting alone last Sunday evening, Mrs. Drew being engaged elsewhere. Mrs. Miller presided at the piano. Answering written questions, sealed and otherwise, verbal and mental questions, psychometric readings, and independent messages, occupied the evening. These meetings are held at 909 Market St., in Fraternity Hall every Sunday evening. Admission free.

LICHTSTRAHLEN

(RAYS OF LIGHT)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint wocheinlich. Probenummern gern versandt. Zum Abonnement laden freundlichst ein.

West Point, Neb. [13mtf] MAX GENTZKE.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

California State Spiritualist Association.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

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VOL. 36. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 11, 1899.

1429 Market-st. { Between 10 & 11th-sts. {

No. 19.

THE BORDERLAND.

THE MAN WITH THE HOE.

What is the matter with the man with the hoe,
As he plants the corn and beets in a row,
Puts in the turnips and potatoes and seed
To increase, to multiply, poor mortals to feed?
No grander mission can man have below
Than to till the soil with plow or with hoe.
Without him the tradesman could not survive,
The lawyer, the doctor, nor preacher contrive
To have an existence, minus man and the hoe.
Impossible! Their stomachs so empty would go
That life would cease on this earth to be
If the farmer, the gardner with the hoe should flee.
Bid them stay; respect them, honor them too,
Though their shoulders are bent, stooping over the hoe.
They watch the growth of each tender plant
And prop it up if it grows too aslant.
Then keep the weeds from choking it down,
Though the foppish dude looks on with a frown.
Brave man of the soil, hold on to your hoe
While Shylocks are causing ruin and woe.
Angels of light will meet all your needs,
Though for a time the haughty man feeds
Upon the products you've caused to grow,
You'll have your reward, if not here below.
Therefore be patient, console yourself
That you've pilfered no one of his ill-gotten pelf.
Trusts, combines and syndicate trash
Will cut no figure when you count up your cash.
"Twill not cramp your spirit in the new life,
Nor hold you to earth to continue the strife.
Your crown bedecked with diamonds? Ah, no!
With industrial implements—this man's, with the hoe.
Clear as crystal it shines with the words, *well done!*
Come up higher, pure soul, to your glorious home;
You have wronged no one, you have caused no woe,
In your humble employment, good man with the hoe.
And many a soft, white, jeweled hand
Will reach for yours to help them to stand
Beside you, but they can not, O no!
Till they have been as useful as the man with the hoe.

F. A. LOGAN.

Interesting Experience.

Mr. Will Phillips in *The Two Worlds* says: While on my mission tour in New South Wales recently, Mr. J. Morgan of Penarth, related a most interesting experience, which seems to me of great value as evidence for genuineness of mediumistic gifts. Mr. and Mrs. Morgan, with one of their daughters and a friend, were sitting in their drawing room on December 30, 1898, when Miss Morgan, who was in her normal condition, said: "Oh, father, there's Tom _____," mentioning the name of a young fellow who had been drowned on December 1, 1898. Continuing, she said, "Hush, he's telling me something. He's telling me to tell the boys to go on board the boat and look in the locker on the starboard side, in the cabin, and there they will find his pocket-knife, which he says has a black handle. He also says that he left it there two months before passing over. Being suddenly called away while making a toy boat, he let it fall into the locker, and, it having fallen among some ballast, he afterwards did not trouble to get it."

On the 31st Mr. Morgan's sons engaged in the search, and were soon successful, the knife being found in exactly the position indicated by the spirit, and being recognized by many who knew the knife as belonging to the young fellow.

As a result of this remarkable manifestation,

several have been induced to inquire further into Spiritualism, and shortly, no doubt, there will be a flourishing society of Spiritualists in Penarth. This demonstration is another of the many instances in which the fancy theory of thought transference ignominiously fails to hold its own as covering the whole ground of Spiritualistic experiences, while proving the possibility of direct spirit communion, and manifesting the continuity of conscious identity.

Fate Foretold by a Spirit.

Edwin L. Prickett, a leather manufacturer in Mount Holly, N. J., upon his deathbed declared that, had he obeyed the mandate of an angel that had twice appeared to him in a vision he would not have been stricken with a fatal illness. Mr. Prickett attributed his success in business to the visit and advice of this angel. He jumped from poverty to prosperity within a

general surprise when Mr. Prickett was again seen upon the streets, active and industrious. He had been a salesman of fountain-pens until that time. Obeying the behests of the angel, Mr. Prickett embarked in the manufacture of leather goods. During the war with Spain contracts worth thousands of dollars were awarded to him. Prosperity had come to him. Following the advice of the angel, he sent wagon loads of hams, potatoes and bread through the streets of Mount Holly for distribution. In the second vision the angel told Prickett he had been good and obedient. She bade him go to Boston on a business trip, but not before a certain date. Prickett started ahead of time, contracted a cold, which developed into pneumonia, and, while dying, declared this was his punishment for not obeying the angel.

Murderer's Face on a Stone.

Cherokee, Iowa, April 4.—A similarity between his features and those shown in the veining of the marble slab over the graves of Mr. and Mrs. Martin Schultz at this place, has landed Oscar Nellis, of Lodi, S. D., in the county jail here with a charge of murder hanging over him. The case is one of the most remarkable in the criminal history of the State.

Mr. and Mrs. Schultz were an aged couple living on a farm near Cherokee. They were supposed to have between \$2,000 and \$3,000 concealed in their house. Though frequently warned that it was unsafe to keep so large a sum by them, they persistently refused to bank it.

On the night of Aug. 16, 1893, both were brutally murdered and about \$500 taken from their horde. In his haste their slayer had evidently overlooked the balance of the money. Schultz' head had been sawed nearly off with what must have been an exceedingly dull knife. One of his wrists was also deeply gashed, as if his assailant had slashed across it to compel him to relax his grip on the latter.

Mrs. Schultz' body lay just outside the front door. The supposition is that she started to rush out when her husband was attacked and was pursued and cut down in the doorway by the murderer. She was slain with an ax.

A reward of \$2,000 was offered for the apprehension of the murderer. Several arrests were made, but the suspects invariably succeeded in clearing themselves and securing their acquittal. Finally all hope of ever apprehending the criminal was abandoned—by all but one man. He was pursuing his investigation on a method distinctly his own.

When the Schultzes were buried a plain marble tombstone was erected at the head of their graves. At first no one saw anything remarkable about it. Subsequently superstitious people began to say that as the stone grew more and more stained and weather-beaten the features of a rough-looking man were appearing in the delicate tracery of the marble. The resemblance to a human face was not very striking. Hard headed people declared they could not see it. Others said it was perfectly plain to them, and the opinion continued to gain ground that the face was that of the aged couple's assassin.

Ethan Hartnett, a young farmer in the neighborhood and one of the Schultzes' best friends, was one of those who believed this story. He made a rough sketch of the tombstone face in his note book and carried it constantly with him, looking for a man whose features corresponded with those on the stone.

About a year after the murder he declared



Mr. Edwin L. Prickett and his Spirit Guide.

year of its first visitation. The vision was thus described to his wife by Mr. Prickett:

"As I lay dying—as I thought—with you and others of the family around my bed, my eyes became fixed upon a beautiful angel that appeared at the foot of my bed. She had long, flowing hair, and a sweet sympathetic face. It was at midnight, and I had awakened suddenly. The room appeared radiant with a phosphorescent glow. For some minutes the angel gazed at me. Presently she said: 'You will recover from your malady, but you must have faith. You will gain great wealth, but you must expend it in charity, and remember obedience is the price of prosperity and health. You must take up the manufacture of leather articles.'

From that day Mr. Prickett's health improved. He had been suffering with consumption, complicated with other ailments. The doctors had abandoned hope of his recovery. There was

that he had found the criminal in the person of Oscar Nellis, then a resident of this county. He was anxious for the latter's arrest, but was laughed at by the authorities.

Nellis subsequently moved to Oklahoma, thence to Nebraska and finally settled at Lodi. In the meantime Hartnett had been industriously working up his case against him. He had discovered that the police were incredulous concerning the value of the evidence of the tombstone. So he determined to gather facts which must convince them.

On March 23, nearly six years after the date of the murder, he succeeded. Just what is the nature of the evidence secured the officers have declined to make public thus far. They profess to be sure of the conviction, however, and lost no time in arresting Nellis after Hartnett's latest conference with them.—*Telegram.*

Eskimos Phantom Boat.

The following remarkable story is told by a member of Lieutenant Peary's arctic expedition:

The Greenland section was partly subsidized by several scientific societies on the understanding that skulls and skeletons and botanical and geological specimens should be secured for their various museums. Six Eskimo skeletons were promised to the Chicago World's Fair authorities in return for a grant toward the Peary exposition. Eskimo skeletons are rare, especially of those types known as the "Arctic Highlanders," and as the Eskimos are a superstitious people our endeavors to obtain skulls and skeletons by legitimate purchase failed utterly, and we had to steal them.

When the Kite sailed from Godhaven we had 13 fine skulls aboard, and one of our bunks was converted into a regular grave-yard, each specimen being separately bagged, securely sealed, and the cabin carefully locked.

After the shipping of 13 skulls we encountered terrible weather. The crew meanwhile had their suspicions as to "uncanny" influences aboard, and one morning at breakfast an officer told a strange yarn. He said he was on watch during the night when he noticed a kyak paddled by an Eskimo alongside the vessel. It was bad weather, and he knew it must be a ghostly kyak, for no such craft could have been out 50 miles from the land on such a night. Added to which he stated that the kyaker had no difficulty in keeping up with the ship. The Eskimo hailed the watch and kept waving and beckoning with mysterious gestures and a threatening tone in his exclamations. Suddenly he vanished, to reappear alongside a few minutes later, hailing the ship with a mournful wail. The sky was lit up by the vivid northern lights, so the officer stated that he saw distinctly what subsequently took place.

Out of the hatchway came a procession of six Eskimos walking noiselessly along the poop deck. They passed through the bulwark—not over it—and vanished. The kyaker disappeared at the same time. The scientific party left the breakfast table and went to the locked grave-yard bunk. Six of the skulls were missing from the bags. The seals were unbroken, and were apparently the same that we had affixed. The remaining bones and skulls, with the chief's skeleton, are now the property of the Academy of Natural Sciences, in Philadelphia. The six missing skulls have never been heard of.

Burial and Resurrection.

India is pre-eminently the land of mystery, and our most advanced magicians have never been able to reproduce all their marvelous performances. When there, says a writer in the Cincinnati, O., *Enquirer*, it was my good fortune to witness one of those remarkable cases of voluntary suspended animation, of which I had so frequently heard, with a somewhat dubious smile, I am afraid. But I am convinced now.

It was called a "Joghee" performance and took place before the Maharajah of Dhurbanga, whose guest I had the honor to be.

The "Joghee" was put by his disciples into a trance. He became perfectly unconscious and dead to all appearances. An English doctor present felt his pulse and found it had ceased, and a looking-glass showed not the slightest moisture of any breath in the body. The "Joghee" was put into a coffin, the lid screwed on and seals were impressed on it with the Maharajah's signet ring.

The box was buried five feet deep, earth thrown in and well stamped. Grain was then sown and trusted sentries guarded the place.

The grain had sprouted and borne corn when we were invited again, after sixty days, to witness the resurrection of the body. The grave was opened and the coffin found to be intact. The seals were broken, the lid unscrewed, and the "Joghee" was taken out stiff and stark. His disciples now began to manipulate the body and to go through certain rites, very similar to mesmerism, and by degrees the dead man opened his eyes, a quiver ran through his body and he sat up erect.

THE OPEN COURT.

Lights and Shadows.

From time to time questions having been asked by correspondents, all of them unknown to me, concerning certain points in our grand philosophy, I have decided, with your permission, to answer the most important questions in this article for the information of many who may be in doubt on such points:

1. Why don't Spiritualists have a Declaration of Principles.

I don't know. We are all thoroughly united on the basic facts of spirit communion and its train of philosophy, but we are at sea on many "theological" points, due I believe to the reason that many of us were once in the church or at least brought up under churchly influence and are rather to be called Christian Spiritualists. Many of us came into the fold from the Free-Thinkers, Infidels and Agnostics, and had become schooled to refuse and reject everything that bordered upon Christianity. Many of us came as a sort of cross between the two and tolerate Christianity, the Bible, Jesus, etc., for the good therein found, and because we think more good may be done the world at large by adopting such a course. Those who are opposed to this may labor in the field adapted for their kind of work. And so on. Therefore, it seems to me that we all could unite upon some middle ground on which to form a Declaration of Principles, leaving all side issues to be dealt with as their believers see fit. Possibly the world is not quite ready yet for Spiritualism to be organized as churches are, but it certainly is tending that way.

2. I am disgusted at the contention and argument about the Bible and Jesus that has been going on in our papers, and do not wonder that the finger of scorn is pointed at us by the churches, many of whom would otherwise treat us more like the good son who staid at home than the prodigal who came back to be forgiven.

This I partly answered above. It is true that many of us are so liberal that we are illiberal, we have gone so far in free-thinking that we cannot bear the idea or thought that anybody seeing some good in the Bible, or in Jesus and his teachings, has any right to be called a Spiritualist. We must be fair, whether we believe Jesus was a Myth, Man or God, or that all ancient history was manufactured within the last 400 years or not. We must be tolerant with each other and our beliefs.

3. Why do I get false messages? What causes this?

These are pretty hard questions and have puzzled wiser heads than mine. Yet I can give my opinion as to what the above purports. Many genuine mediums who have given hundreds or thousands of correct communications or tests at times, by some inexplicable hocus-pocus give messages with no truth in them. Some mediums never give communications that are clear-cut and satisfactory. They are vague and ambiguous or else entirely false. I believe all this depends somewhat upon the condition of the mind of the investigator. He may be too positive or too negative, too skeptical or too earnest and determined, or desirous to place obloquy upon the phenomena, by his mind. He may psychologize the medium, possibly unknown to either of them, and the communications, if any, be tinctured with his thoughts. Spirits may attempt to communicate and find in this magnetic mental whirlpool a power or force that will make them say the opposite of what they wished to say. The mind of the sitter may produce the messages and spirits have nothing

to do with it, owing to the nature of the sitter's positiveness. The medium may not know all this, and may have the faculty of reading the sitter's mind in part, and suppose it to be impressions from spirits. Occasionally a "medium" will concoct messages wholly false, or tell the sitter to return at another hour, by which time he or she will have had time to make some inquiries regarding the party and have a message prepared upon his return. These I believe are some of the reasons why communications are faulty or false. And I believe it depends greatly upon the sitter or investigator, physically or morally, as to the quality of the tests he receives. Not all the blame or obloquy should by any means be placed upon the medium.

4. Why do spirits control immoral, lying, jealous, petty-minded people? Why don't they control high-minded, moral people, who would be ornaments to our ranks?

I would say to these double-headed interrogations that spirits do both. Like attracts like. If immoral and such like seek tests, it is likely the same class will accommodate them, and the medium through whom the communication is made has to bear the pressure of the psychologizing force of the mortals and immortals, and it would be nothing remarkable if the medium's morals would suffer or his general nature be somewhat changed. Church members are open to the same evil, and so are preachers. Bums, topers, etc., long for their old stimulants, and hang about the resorts they were in earth life accustomed to, and find many opportunities to indulge in their favorite vice by impressing some poor mortal, who often undoubtedly thinks it is his own mind actuating him. Many high-minded, moral people are controlled by spirits of the same class and often for the purpose of education by spirits of a lower grade. Spirits are not infallible. They do not know everything. They are liable to error. It depends greatly upon the instrument they work through, many of whom are the purest minded people in our ranks or in the world.

5. If there is a force strong enough to set aside a person's consciousness and take possession of them, why not influence them in their daily life?

They do. It is hard to tell where to draw the dividing line between our own volition and thoughts, and those of the higher forces that are about us. Possibly there are many people who are never free from the obsessing influence of some spirit or band of spirits. When too pronounced in the control the person appears eccentric to a high degree, "luny," or crazy. Many people have their guides or familiars who advise them every day in all matters pertaining to their welfare, either by visible signs or subjective impressions. It is impossible in my opinion to say to what extent, definitely, mortals are advised or dominated by spirits, but it certainly is in a great degree.

6. I have paid out much money to magnetic healers and mediums, and received messages through the very best psychics known, and the larger part of the communications have proved false.

I have already partly answered this question. Magnetic healers if honest will not guarantee or profess to cure everything. It is likely that when disease reaches a certain stage it cannot be cured, but can be relieved. Magnetic doctors are liable to be mistaken in their diagnosis and treatment as other doctors. Many people cannot bear magnetic treatment as many cannot bear electric treatment. People may take so much medicine they make an apothecary shop of their stomach, and drugs may be used that filterate the entire system. People may take too much medicine, or take one treatment so long that it will become ineffective. Conditions may often prevent the "best known psychics" giving correct tests in every particular; generally depending upon the medium's health, the surroundings, and largely upon the investigator.

Those who howl the loudest about frauds and fraudulent manifestations generally have some of the constituent parts of the same carefully concealed about their own person. I want to see every known and proven fraud exposed so thoroughly that when expelled from honest Spiritualists' society they will not gull any one with their trash. But let us be very careful that jealousy and spite are not controlling and leading the war to hunt down frauds. Such cases ought to be thoroughly handled, and decision made only after exhaustive examination of all the evidence in the matter.

Spiritualists will compare very favorably

indeed with any or all other religious organizations in point of morals and general conduct, and those who disparage Spiritualists as an immoral class of free religionists should carefully sweep their own back-yard before they inspect that of their neighbor on the other side of the fence.

U. G. FIGLEY.

Telegraphing Without Wires.

I see the great people of Europe are much excited over what I discovered and described some three years ago, *i. e.*, the planes of conduction that extend through all matter, both physical and ethereal, and connect the entire universe, and through their varied uses nearly all the wonderful things are accomplished.

The man who has sent his message across the British Channel says it is by the same power that brings the light of the sun to the earth. In this he is right. But this man has charged on a plane of his brain (which he calls memory) the idea that light is transmitted by vibration which is not only improbable but quite impossible.

The light of the sun is formed by the chemical change of the surface of the sun, and this light charges the plane that extends to all parts it can reach, and these parts are lighted. These planes are much less affected than the wire conductors by the elements, as their substance is so much finer, they being made of the ethereal substance that occupies all space. The great trouble of this discovery is to invent the transmitter and receiver.

I should think Edison could invent a transmitter, having already invented a receiver, retainer and transmitter for his talking machine, and a well-developed mind-sense—one that is educated to that business (I mean the sense of knowledge) knows what the plane is charged with and can tell it, so would make the best of receivers.

These men will find the use of these newly-discovered planes effectual for short distances, but not for long distances, for as this plane extends in a straight line it would soon run out of reach of the transmitter. To send a long distance they must have the substance of the plane contained in the wire; then they can bend the wire and lead where they choose and as far as they can take the wire.

These planes extend to other planets and are charged with the appearance of the inhabitants, so we sometimes get them as we have the receivers.

Their discovery will not be practiced. I would like to show the difficulties they will have to overcome, but dare not use the space. If the scientific men would drop their theories, the religious people their ideality and credulity, (which trinity is engulfing the people in ignorance), and become extinct, the world would learn that true science is fact demonstrated, not ideality theorized. DR. E. B. SOUTHWICK.

Signs of the Times.

It is well known that there is a denomination known as Adventists whose special office it is to keep alive faith in the Second Coming of Christ, the Day of Judgment, the Resurrection Day, and even the end of the world.

It is known also that just before our spiritual movement was ushered into being at Hydesville, N. Y., the Millerites made preparations for this closing up of earthly affairs, fully expecting to rise to heavenly spheres, only to be sadly disappointed from a too literal rendering of scriptural prophecy.

But, nevertheless, to the spiritually enlightened mind, these prophecies are literally true and being fulfilled in this dawning time of the new day or dispensation of the world's progressive development socially and religiously.

In place of the destruction of the world as a material body by means of fire, however, we have the end of the old world or state of things, a change from old conceptions to more reasonable and spiritual ones, as well as a going through the fire of purification by means of all social, political, and religious reforms.

Clergymen and others who study the signs of the times see in the disturbed state of society, in floods, famines, earthquakes and pestilences, in wars and rumors of wars, in the decline of faith in the church and the development of so many spiritual movements exterior to it, that the time for the fulfillment of the events mentioned is already here. Jesus said he was "the

way, the truth and the life," *i. e.*, he personified these as well as taught them.

Therefore Christ comes again, or a second time, when spiritual truth is made manifest again on earth through the chosen instruments of the spirit world and in the will of God.

He comes thus, however, only in a general sense, and to personally and specially carry out the idea of this coming one must be raised up, or prepared, to fill a part in this age similar to that which Jesus filled in his time.

Here mediumship, as the bed-rock of communication between the two worlds, necessarily becomes the leading factor in this remarkable event; and another *impersonation of God's will to man*—one in whom conscious mediumship is carried to the extreme degree of absolute and complete possession—appears upon the scene and acts his part in the drama of spiritual activities. Such an event came when the time was ripe in the first century and such a one will most surely come again in the fulness of the present time. It is even heralded by all those who have already, as pioneers, claimed to be messiahs—and their number is many.

What greater resurrection day could we ask, or wish for, than the return of this blessing of truth, of an open door between heaven and earth, and the return of those long gone before—the so-called dead.

As regards judgment, is not society being judged already in relation to labor and capital, rich and poor, politics and religion? And how can man be judged as a great social body except it be from center to circumference, by means of individuals and organic movements that carry change and reform with them?

Besides this we see nations judged in the far East through that terrible engine of progress called war—especially do we note it in the wresting from Spain, by our liberty loving nation, of the last of her possessions outside of the mother country.

Thus in this great transition time—this great and terrible day of the Lord—the leading prophecies of the Bible are being fulfilled rationally, literally and according to the true manner of heaven's work among mankind.

W. J. CUSHING.

Our Deeds—Not our Beliefs.

BY SPIRIT JOHN PIERPOINT,

Through the Mediumship of Lida B. Browne.

In a thriving Western town there once lived a man who was looked upon as rather peculiar by his fellow townsmen. His ideas on religion were at variance with those of his neighbors, and he delighted in getting into argument with them about the Bible. He believed in a future life, and the ability to return and communicate with his friends when he should have laid aside the mortal. Much of his time was spent at a little table, which he could make tip by merely touching his fingers to it, and knocks could be heard on any article of furniture, or on the walls at his command. He felt that by being in direct communication with the spirits, he was above those less favored, and should be honored and looked up to. He became selfish and egotistical, and his former friends sought elsewhere for comradeship. But what cared he! He could talk with the spirits! So he isolated himself, and spent hours at his little stand.

Some of his neighbors tried to get him interested in enterprises that would upbuild the town, or in organized charities, or to help with some reform movements. But no. "Each for himself," was his motto. He delighted in being individualistic. He carried this idea to such an extreme that he relied upon his own thinking in preference to subscribing for some spiritual paper, and reading the thoughts of others, or buying books on the advanced topics of the day. "If he wished any information on a subject all he had to do was to consult the spirits," he said.

As time passed on he became more selfish, and denied his own family the loving care and attention that was theirs by right. Instead of making right uses of his gift he turned it to his own detriment, but believed at the time he was exalting himself by thus associating with the spirits, whom he looked upon as all-wise, and far ahead of mortals, no matter what had been their earth career. Also that his deeds would not count against him, as he was one of the chosen ones. So he followed out any inclination of his mind, and lived a careless, sensuous life.

His earth career was suddenly brought to a close by an accident, and he found himself in a strange land alone. He wondered where he was at first, and more so when he beheld Mr. Jones, an old neighbor, approaching. They had been in many a controversy years ago, and had never been friends, as their ideas of life were at variance. Mr. Jones was a church member, but a kind, loving man, ever ready to relieve those in sickness or distress, was foremost in all charities and reforms, neither used tobacco nor drank liquor, and was a most respected man by all who knew him. "I have come to ask your forgiveness for any harsh words I may have given you years ago," were his words of welcome. "Certainly, certainly," was the reply; "but where am I? Am I dead? If so, where are my angel bands to take me on high? Where are my white robes? I am a Spiritualist, and want to see my friends if I have passed the river of death."

"I am one of your friends," replied Mr. Jones, "and as we disputed so in earth-life, it was permitted that I come to greet you, so I can be forgiven and progress onward."

As they were talking a beautiful lady came to them and laid her hand gently on his arm. "Do you know me, Brother Robert?" she said. "Yes, yes; if it isn't Amanda!" he cried. "Well, I am rejoiced; but where are father and mother?" "I can not take you to them now," she replied; "but they will come to you later on."

With gentleness she made him understand some of the errors of his earth-life; how his selfishness in caring only for his own welfare had kept his soul in darkness; how the mere knowledge of a future life without any uplifting deeds counted for naught; how Mr. Jones was far ahead of him in progression, if he had been in error of belief while on earth. He now regretted that he had not acted out the best he knew, had not procured progressive literature to improve his mind, had not stood up for all reforms that would help mankind, and had better personal habits, thus purifying the body in which his soul dwelt.

Many such souls are constantly coming to this side of life, who think belief, not deeds, will place them in high positions, and find out their mistake too late to undo wrong actions, and are retarded in their progression. It is the good thoughts and deeds that pass as coin over here.

Inadequately Informed.

A prominent clergyman who had visited India, on his return to America, stated his views of the religious condition of that section: "He thought the faiths of the East futile to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and rational morality and to brighten earth with the light of a blessed immortality."

Had these words been spoken by some illiterate sectarian it would not have been surprising, but even such narrow-minded critics would scarcely express such misleading statements, for every one knows that the doctrine of immortality is not only taught by the Oriental religions, but is also believed by almost all races, civilized and savage.

The following responses to questions, which the Egyptians had to answer after death, as they believed, are from the "Funeral Ritual" of Egypt, some chapters of which are found on monuments reared long before the invasion of the shepherds, nearly 3,900 years ago. These answers show the conception of moral duty, or the laws of conscience among that ancient people.

"I have not blasphemed," says the deceased, "I have not smitten men privily; I have not committed adultery; I have not plundered; I have not waylaid any; I have not cheated by false weights; I have not put forth my arm in anger; I have not afflicted any; I have not corrupted heart; I have not been exacting; I have not caused fear; I have not made the laborer do more than his task; I have not calumniated the slave to his master; I have not robbed the dead; I have not reviled my parents; I have not defiled the river (Nile); I have not been idle; I have not lied; I have not played the hypocrite; I have not polluted myself; I have not taken my own life; I have not despised God in my heart; I have not indulged in vain boasting; I have not been scornful; I have not

been bad tempered; I have not listened to scandal; I have not multiplied words; I have not been shiftless; I have not spared eating bread or been miserly; I have not refused to hear words of truth; I have not committed any grievous sin."

"The deceased does not confine himself to denying any ill-conduct; he speaks of the good he has done in his life time. I have given food to the hungry, drink to the thirsty, and clothes to the naked."

As an evidence of what some of the Eastern people believed, the foregoing will compare very favorably with the Ten Commandments; in fact they far surpass the Jewish declaration. The prohibition of intoxicants is an important point.

J. H. SHERWOOD.

Spirit Recipe for Cake.

A young married woman dreamed one night, quite a number of years ago, that she was cooking a cake. She mixed it after a formula of her own, and baked it and ate of it and found it exceedingly good.

She awoke with the good taste of it in her mouth, and remembered the dream and the proportions of the ingredients that she had used; and she then reflected that it was not made according to any recipe that she had ever known. It was a brand new cake which had "been revealed to her" in a dream. That very day she heated up her oven and made a cake according to the recipe she had dreamed. It turned out to be a delicious cake; everybody liked it. She wrote down the recipe, and when her friends asked her how she made so excellent a cake, she gave them a copy. One of these copies was passed on to the maker of a cookery book with the caption, "Ida's Dream Cake"—and so the recipe got into literature.

Man's Inhumanity Again.

After Mr. Leland had been spared from a premature cremation in the Windsor Hotel, with his loved ones and others, it is sad to note that, under the protection of a pigskin, and by the accusation of "appendicitis," some surgeon has given him his congé.

I would no more sanction or assist in such brutality than I would help a bogus dentist to break a man's jaw. The meanest boy I ever knew apprenticed himself to a "tooth carpenter" and became a "painless dentist." Ignorantly and in sympathy for the suffering, I once held one of his victims while he yanked out a molar and broke a jaw.

Of course, it was a painless process (to the dentist) but the man in the chair suffered a clear discount on Dante's Inferno; for that was imaginary and this was real. When will the world learn that brutality is no longer to be tolerated by the intelligent in alleviating human suffering? When will true science step to the front and eliminate its frauds?

J. MARION GALE.

The Bible is a rich mine of occultism. We question whether there is one of our phenomena which has not its record there. We have very seldom seen any notice taken of one of these—the curious case of *telepathy* or thought transference recorded in the Second Book of Kings, vi. 8-12. The King of Syria, warring against Israel, is described as fixing again and again upon places of encampment, and finding that the King of Israel had been warned; whereupon he reproaches his servants and wants to know who it is that conveys the information to the King of Israel. Then comes the answer: "None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."

That may have been only a plausible invention of the servant, but if it had not been believed that such a thing could be, the servant would certainly not have said anything so "silly." It would not have been plausible, anyway.—*Light, London, England.*

Spiritualists are wary of committing themselves to any declaration of principles. Yet for 51 years they have been declaring the Spiritual Philosophy, and the principles have not hurt them—only as they neglect them in practice.—*Cassadagan.*

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THOMAS G. NEWMAN, Editor,

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MAY 11, 1899.

The discussion lately had at Norton, Kansas, between D. W. Hull and Geo. W. Myers on Spiritualism is reported in full in the *Norton Liberator* and is quite interesting. We have received a copy of that paper, and see that Mr. Hull is more than a match for Elder Myers.

The San Diego *Vidette* of May 2, contains the following item of news:

Next Friday evening the First Spiritualist Society will give a farewell reception to Dr. J. M. Peebles and Mrs. Maude L. Freitag. Dr. Peebles has been called East on business, and Mrs. Freitag will settle permanently in Los Angeles.

The Anniversary communication from spirits J. Bovee Dods and J. R. Newton, published on the 2nd page of last week's JOURNAL, was given through the instrumentality of Dr. C. Walter Lynn, of Oakland, Cal. This was omitted by an oversight.

The great heart of humanity throbs in tender sympathy with the suffering of the deserving poor, who are bravely battling in the general struggle for very existence. Above all others Spiritualists should have practical sympathy for them, and those who are able to do so, should act out their philosophy. We can all do something, no matter how impecunious we may be. It will do every one some good to read the excellent article on another page dictated by Spirit Pierpoint, through Mrs. Lida B. Browne. It is right to the point.

Patience is a much-needed virtue in these days of trouble and perplexity—when it is such a fierce struggle to accomplish anything in our endeavors to enlighten and uplift humanity, and at the same time to maintain a physical existence. After many failures, success will come to us if we persevere. We need patience and perseverance, and the following little story from *Babylonia* is quite encouraging and very timely:

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it,' she said, 'I can't! I can't!'

"Then her mother came and bade her look at me. Now, every time I spun a nice, silky thread and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of patchwork on the step."

The physical remains of John Brown, Sr. rest in the family vault in the old cemetery at San Bernardino, Cal. The funeral services, held at the residence of his son, John Brown, Jr., were under the auspices of the Pioneer Society, of which Bro. Brown was an honored member. According to instructions given before his transition, the casket was snow-white, a fitting emblem of the purity of his character. The floral offerings were profuse and beautiful, one, emblematic of the argonauts, being from the Pioneer Society.

His wife who was so attentive to his every want and so careful to make his long illness as free from discomfort as possible, writes us that he suffered intensely for a few hours after he was suddenly taken worse on Wednesday, and then told her that he was "going the next day," which he did when the sun went down. Naturally she feels very lonely since his departure, but not sad or disheartened. She was a devoted and loving wife, and in a short time after his ascension he gave her a message of consolation through a psychic near her.

Bro. Brown lately had considerable correspondence with Dr. Peebles, and left a letter to him only partly written. The last one he ever finished was the one written and published on page 6 of the JOURNAL for April 27, 1899. He was an ardent and sincere friend of the JOURNAL, and we expect that he will exert an influence "over there," in its behalf, and aid it to spread the light and propagate the truths of Spiritualism, to which he devoted so much of his physical existence.

An exchange says: "Particulars have been received pertaining to the death of Rev. Dr. Berry of England, which occurred while he was officiating at a funeral. In addressing the congregation, he uttered the following words, which were among his last on earth: 'Death is but a mockery and a pretense. It is life that triumphs,' and fell backward and died instantly." Some may say that this was retribution, to show that death is not a mockery or a pretense—but a reality.

In San Diego, Cal., the vaccination war is on. The *Vidette* gives the following facts about it, and the Trust and the financial speculation which caused the war. It says:

Over ten years ago a coterie of doctors secured the enactment of the vaccination law in order to fill their pockets. For over ten years the vaccination law has not been enforced.

There is a regularly organized vaccination Trust. It has monopolized the manufacture and sale of cow-pox in Europe and America. Its agents are generally the health officers of cities or some other agent who can corrupt boards of health and boards of education.

The recent smallpox scare at Los Angeles, gave the vaccine trust its opportunity here. Three physicians successfully conspired to scare the city board of education into passing a resolution on the 3rd day of April enforcing the vaccination act.

As a result over 300 children have been excluded from the public schools by reason of their parents refusing to allow them to have cow-pox poison injected into their blood.

The doctors have had a harvest. One made \$50 a day for several days, and another has collected over \$500. But San Diego has some honest doctors, and a few like Dr. Peebles, Dr. Fletcher, Dr. Truesdell and Dr. Owen openly declare against vaccination.

The San Diego Anti-Compulsory Vaccination Society was organized April 18th, with Dr. Peebles as president and F. M. Gregg, secretary. It has an executive committee of 27 persons, and over 2,000 members.

We have received an illustrated and elegantly printed pamphlet setting forth the advantages of the vicinity of Portland, Oregon, for a home. Copies can be obtained free by addressing Herschel E. Wilkerson, 16 East 10th St., Portland, Ore.

Second Epistle of Dr. Peebles.

Dr. J. M. Peebles wrote a Second Epistle on Things Theological and Spiritual, to the Rev. Dwight L. Moody, and reminded him of the needed preparations for their proposed trip around the world. Some of the most salient points are the following:

The times demands not anxious seats, nor hand-liftings in testimony of Jesus, nor solemn-visaged, salaried priests, prolific in ceremonies and lip-religion. No, they demand a living Christ and a heaven now and here. The call is for men afire with the genius of reform, men soul-inspired with sympathy and progress, and love for the unfortunate, the oppressed and the fallen. This 19th century pleads for a clothe-the-naked gospel, a bread-and-butter gospel, an educate-the-orphan gospel, a daily-towel-and-sunbath gospel, a healthy-food-and-drink gospel, a continuous deep-breathing gospel, a clean-the-streets gospel, a plant-trees-by-the-wayside gospel, a practical heaven inspired gospel that sings, and trusts, and works for human good in every department of life. Such a gospel will receive the approval of God, and the blessings of the angels that do the will of God. Will you join me, dear brother, in bearing this gospel of glad tidings around the world? It is surely needed from "Greenland's icy mountains to India's coral strand."

On this proposed evangelizing missionary journey, I should suggest that you use less hyperboles, tell a less number of exciting stories, and not talk so flippantly about God; as, for instance in this press-reported passage: "When Adam fell in Eden" you say he ought to have gone up and down saying, "My God, where are you? But instead, he went down and hid in the bushes, and God had to go and seek him." This must have looked funny! Think of it—the infinite God of this measureless universe down in that Edenic snake-infested stamping-ground of the serpent (Satan) hunting, seeking to find Adam who had "hid in the bushes." Adam was a coward to hide; and just how long it took God to hunt him up, Brother Moody did not inform us.

And then again, I should not wish my evangelizing co-worker to interpret the Bible, and especially Solomon's Songs, Esther and Jonah, too literally, as it would give us trouble among the Jainists, Buddhists, and the Brahmins, many of whom are scholars, critics and metaphysicians. You publicly declared, Brother Moody, in one of your sermons, that the book of Jonah was "literal history," that you believed the "whale swallowed Jonah," that those who believed and preached differently were "doing the devil's work;" and you emphatically added, "If any deny the story of Jonah and the whale, they must deny the resurrection of Jesus Christ."

In one of your sermons in San Diego you reproved skeptics, warned infidels and said, "there was no need of spirit manifestation to prove a future life. We have the Bible and that was enough. It taught," you said, "the immortality of the soul from beginning to end." This is untrue—absolutely untrue, Brother Moody. Some of those old Bible infidels either doubted or denied the soul's immortality.

Yes, both the church and physical scientists are spiritually helpless. They are in doubt. They shrink from the casket and the clod. They cannot demonstrate a future existence. Only clairvoyance, clairaudience, telepathy, trance and other spiritual communications can. Why, then, do you oppose them, Brother Moody? Why persist in sawing off the evergreen limb upon which the victors sit? I pray you to no longer fight against God, who, as Jesus said, is Spirit, and who in Spirit continually communicates with humanity. Why do you fight against the spiritual gifts enumerated by Paul? And why do you fight against the spiritual phenomena of to-day when as crucial investigations prove that they are from God through angels and spirits in various stages of development? How dare you, while preaching, attempt to shut the gates ajar? Patmos John, when "in the spirit," i. e., entranced, said: "I looked and saw a door opened in heaven." How dare you slam the door in the face of God's ministering spirits, who come white-robed to bring to our materialistic world the glad news of identity and immortality? Your infidelity, sir, is only excelled by your audacity.

Warned of Danger.

Warren F. Leland, proprietor of the Windsor Hotel, which was destroyed by fire on March 17, died at 5:34 o'clock on April 4, at the Hotel Glenoble, New York. Mr. Leland's death followed an operation for appendicitis performed on Friday, March 31, as referred to by J. Marion Gale, in another column.

Mr. Leland had apparently been in good health up to Thursday, notwithstanding the amount of work he had to do in connection with the burning of his hotel and the grief he felt at the loss of his wife and daughter, who were among the victims of the fire. On that day he began to complain and as his illness was evidently serious, a consultation of physicians was held on Friday, and it was deemed advisable to perform an operation.

After the operation the patient's condition was satisfactory, but he had a relapse on the following day and a second relapse the next day. At 4 p.m., he began to sink rapidly and passed to spirit life in two hours.

The *Banner of Light* remarks as follows about the danger warnings he received from the spirit world:

The transition of this eminent hotel keeper brings to mind the fact that he visited a palmist, Miss Evangeline S. Adams, the day previous to the Windsor Hotel tragedy, by whom he was warned of impending danger. She told him that he and his family would be afflicted, and to make no business venture on that fatal day, March 17, as something of an evil nature was surely impending, and would fall ere the day was done. He visited her a second time, at 3 o'clock on the 17th of March, and laughingly told her that the day was more than half gone, yet no dire calamity had come to him or his. Her remark was to the effect that she hoped the evil might be averted, but again declared that it was plainly written in his hand.

Within an hour from that time the Windsor Hotel was in flames. His wife was burned to death, his daughter killed by jumping from her window, and he himself had contracted the illness that resulted in his transition a short time afterwards. He pointed out the fatal lines, of which Miss Adams had told him, to a number of his friends, pathetically saying, "She was right." It is said that the same strange lines were noticeable in the hands of all of the victims of the Windsor fire that were examined. Astrology and palmistry were both used by Miss Adams in giving her so-called readings. The foregoing facts furnish an interesting study for lovers of occult science.

☞ Helen Gould not only converted her New York house into a temporary hospital for the benefit of the Windsor Hotel fire victims, but she personally assisted in caring for the injured people. May not we account for the humane qualities displayed by this noble woman on the hypothesis of compensation. Jay Gould was of all men of his day the most persistent on lines of particular opportunity or advantage. The world knows the miserable failure of his life so far as any real benefit accrued to mankind by reason of his efforts. He went into spirit life loaded with gold and a comatose conscience. If reports are to be relied upon he has so declared his spiritual condition and his regret over lost opportunities for doing good with his wealth. Retribution in his case, we believe, is working itself out in the munificence and philanthropy of his daughter. In her work she is inspired consciously or otherwise by her father, who thus is undoing in some measure the past. It is a glorious theme to ruminate upon at any rate. —Light of Truth.

☞ Worry is the most detrimental thing to the human system, as well as to society at large. It does no good, but does much injury. Anger and ill-feeling poison the blood and injure the mental and emotional feelings, as well as the health, both physical and spiritual. Affirm the good, but don't worry.

The Reviewer.

☞ According to statements contained in two articles in the May *Arena* under the head, "Christian Science and its Prophetess," Mrs. Eddy's claim to originality in her statements of the law of mental healing rest on slender foundation. Methods, to say the least, curious and surprising, are revealed with such particularity and cumulativeness as to produce the effect of a very complete and startling exposé. "The Facts in the Case" is the title of the first article, and is written by Horatio W. Dresser, author of "The Power in Silence," and other important metaphysical works. He has had access to manuscripts of both Dr. Quimby and of Mrs. Eddy, which possess remarkable interest at this time.

Mrs. Josephine Curtis Woodbury takes up the tale in a second article under the heading, "The Woman and the Book," in which she narrates the strange, eventful history of the organization and administration of Mrs. Eddy's pseudothocracy, its methods, and influence. The "deadly parallel" is drawn to show that Mrs. Eddy's earlier and later utterances in public and in private, in regard to the whole matter, are contradictory. Taken together, these articles, and the accompanying illustrations, are likely to create not merely surprise, but a profound revulsion of feeling among people interested, as to the tenets of "Christian Science" so called, and the character and motives of its leaders. Although both articles are, in a sense, *ex parte* statements, and written from the standpoint of opponents of Mrs. Eddy's pretensions, the attempt to be entirely fair and candid throughout is evident.

Editorial attention is called to the fact that *The Arena*, in admitting these articles to its pages, makes no departure from its attitude of judicial impartiality concerning debatable questions, and the public will await with interest Mrs. Eddy's reply. If the statements now published in *The Arena* are to stand unquestioned, as the authors claim they must, the entire superstructure reared on Mrs. Eddy's pretensions must be seriously undermined.

☞ In the *American Monthly Review of Reviews*, which publishes a frontispiece portrait of Rear-Admiral Kauts, the Samoan difficulty is reviewed by the editor in the department of "The Progress of the World."

Popular Clubbing Offers.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

☞ We SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, both for \$5.00.

—:o:—
SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptions from date of birth. Fully illustrated.

☞ We club this with the JOURNAL and send it one year and this book for \$1.50.

We are of God.

God is in the quivering leaf
That sways in the balmy air;
God is in that mist of blue—
Yes, God is everywhere.
Even I, with my faults, am a part of him;
A part of the forceful life
That growth of the soul has cleansed from sin,
The sin of our daily strife.
The force that I give radiates far,
Into the etheric wave
That gathers the elements of man or star,
And gives back to the ones that gave.
The strength and growth of a greater kind—
All as an even exchange
For the magnetic strength of the form we get,
The greater growth of the mind.
Nothing is lost, for God is All;
We are a part of the force
That governs the world—a man or a ball—
And for channels of growth is a source.
We are a part of the Life Divine—
A part of the long-formed thought—
That rolling down from the hill of Time
Its secrets of knowledge has brought.
We are but atoms of future growth
And will live in ages to come;
In the souls of the old, in the minds of youth,
Will our world-wide wisdom be sung.

STELLA B.



The Editor is not responsible for the opinions of correspondents.

From Los Angeles, Cal.

To the EDITOR:

My time is now arranged for up to July. For the present month I am engaged at home for the Harmonial Society of this city. The Society has consented to give a month's vacation and needed rest to their most highly gifted and beautiful medium, Mrs. Freitag, and I take her place for the time—not to fill it, for no one can do that but a medium as great as she.

Under her splendid administration, aided by an efficient corps of officers, this Society enjoys a high degree of prosperity, its large and handsome hall being crowded to overflowing every Sunday evening. The music is also of a very high order, being under the direction of one of the greatest piano masters in America, Prof. Carlyle Petersilea, and assisted by a number of excellent voices.

Other societies are doing well, notably the Society of Truthseekers. This Society united with the Harmonial in the late anniversary of Modern Spiritualism—and the meeting was a splendid success.

For the month of June I am engaged for the Society at San Jose, which brings me just in reach of the New Era Camp-Meeting at Salem, Oregon. I hope to have the real pleasure of looking in upon the well-equipped sanctum of our State organ as I pass, for I consider it my simple duty to say that I regard the RELIGIO-PHILOSOPHICAL JOURNAL as a model Spiritualist paper.

W. C. BOWMAN.

Letter from Mrs. Seip.

To the EDITOR:

Would you like to hear from some of our mediums who are not known except by their works? I attended a Sunday morning meeting recently where, in spite of the driving rain, a goodly number was present. A circle was formed and upon a table in the center was laid written questions to be answered by the medium, Mr. Wilson. I wrote, "Please tell me what this influence brings to you." He answered, "Sister and brother from the spirit world, and mother, too." He told of a house in a large space of ground, sheltered by a weeping willow tree. Will the people who occupy this house do the right thing by you? No. Let them alone, and you will get more than in any other way. All of which was true. I am a total stranger to the medium. These and many similar things are going on around us for those who seek. In the afternoon I visited the Circle of Harmony. Many resolute truth-seekers had braved the rain to hear the exchange of thought upon the subject of healing the sick and raising up the fallen by spirit power. These meetings are held from 1 to 4 p.m. SOPHIA B. SEIP.

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Local News Summary.

Edited by M. S. NORTON.

Mrs. R. S. Lillie spoke last Sunday evening at Occidental Hall, on "Joan of Arc, Medium, Martyr and Saint." The usual song service preceded the lecture, and a poetical improvisation followed from the sentiment, "Our Mission in Life." The meeting closed with "The River of Life," by J. T. Lillie and Mrs. Cooke.

The Circle of Harmony, at 305 Larkin St., was presided over by Mrs. Logan last Sunday, as usual. There was the usual feast of good things, in music, eloquence and inspiration. Mrs. Logan has opened a meeting at 501 13th St., Oakland, every Sunday evening, at 7:30.

The Drew-Robinson Meeting was well attended and full of interest last Sunday evening at Fraternity Hall, 909 Market St. These mediums are gifted, versatile and earnest, and deserve success.

The Universal Spiritual Association discussed "Practical Questions" last Sunday. The subject will be continued next week. Only theories that can be reduced to practice need apply, and "habitual reformers" are specially invited at 20 Eddy St., at noon sharp.

Hermetic Brotherhood.—The San Francisco branch of this society has headquarters at 856 Hayes St. The avowed object of the Association is to "attain that point where spirit power may be made available for our help, strength and comfort, while undergoing the troubles of the incarnated and the woes of previous character." They hold parlor meetings for entertainment and discussion every Tuesday evening. At the meeting held May 2nd, Mrs. Rojers sang a solo, Miss Harris gave a recitation and Mr. Rockwood read a paper on the "Law of Opposites." Opportunity was given for questions, and a general discussion followed. The meeting closed with a duet by Mrs. Weld and Mrs. Rojers. These meetings are very interesting and instructive. On the 9th inst. Dr. A. O. Stordeur will lecture on spiritual progression. All who are interested are welcome.

Election of Officers.—On April 30 the members of the First Progressive Spiritual Church of this city met at 1032 Market St., and elected the following officers to serve for the ensuing year. President, Mrs. H. A. D. Fleming; 1st Vice-President, Mr. W. G. Keegan; 2nd Vice-President, Mrs. H. A. Dunham, who also constitute the Board of Directors. The board of management elected was Mrs. J. D. McKee, Mrs. E. A. Gardner, Mr. R. E. Edwards and Mr. J. B. Fleming. Treasurer, Mrs. Iva Edwards and John Walker, Secretary.

Mrs. Sarah Seal has removed to 215 Jones St., San Francisco, Cal.

Birthday Reception.

Mr. and Mrs. B. F. Small gave a reception to their friends in Occidental Hall, on Friday evening, May 5. The attendance was by invitation, and fully 300 responded. The occasion was the 63rd anniversary of Mrs. Small's birthday. There was a profusion of flowers and congratulations, reunion of old friends, and a splendid program, followed by a social hop.

Mr. and Mrs. Lillie had the management of the affair and acquitted themselves with credit. Professors Young and Bothwell played an overture from "Martha," and Mrs. Lillie read a letter of congratulation received from Mrs. Elizabeth Bell, of Washington, D. C. Prof. Blanchard's orchestra played a March. A charade, the answer to which was "63." Wm. Rider recited, "In the Old Days." Mrs. Tuttle sang a solo and was recalled.

Mr. and Mrs. Small were invited to take seats upon the platform, and in a few well-chosen words Mrs. Lillie presented Mrs. Small with a Sunflower Badge, and a beautiful floral piece from the Ladies' Aid Society and friends. Mrs. Elizabeth Lowe Watson responded to an invitation and spoke words of love, and recited a poem. Mrs. David Walker sang a solo and encore. Mr. D. Edward Hanlon gave humorous character readings being twice recalled. The program closed with a charade "a good night scene," then the floor was cleared, and dancing was the order. The entire Board of Directors of the Ladies' Aid acted as a committee of reception. Prof. Blanchard's orchestra furnished music for the dance, and with the wish expressed for "many happy returns" the guests departed, carrying with them pleasant memories of the occasion.

The JOURNAL joins with all the other friends in good wishes, and hopes for continued felicity. The following were among those invited—the other names could not be obtained at the time:

Prof. and Mrs. Blanchard
Miss Lottie Hall
Mr. and Mrs. R. S. Lillie
Mr. E. L. Watson & family
Mr. and Mrs. T. G. Newman
Mr. and Mrs. Chenoweth
Mr. and Mrs. Ballou
Mrs. S. Foster
Fenton Foster
Laurie Foster
G. K. Small and wife
Miss Gladys Small
Mrs. May Evelynne
Miss Pearl Evelynne
Miss Anna Wheeler
Mrs. Clara Roy
Mrs. Sadie Dunbar
Mrs. David Tuttle & family
Mr. and Mrs. Ward & family
Hub H. Wood and wife
Miss Maud Carlington
Mr. and Mrs. McKinley
Mrs. E. D. Bell
Miss Bessele Bell
Mr. D. Abbott & wife
H. F. Dunbar and wife
G. R. Tuttle and wife
L. A. Tuttle and wife
Mrs. Capt. Morgan
Mr. Morgan
Thompson
W. F. Ayers and wife
Ezra Small and wife
Miss Jessie Small
Mrs. Daniel Small
Mrs. Myra Adams
Bert Adams
Miss Lena Adams
Miss Ida Adams
Mrs. May Hughes
Miss Alvira Coleman
Miss Lizzie DuFosse
Mrs. Evans
Dr. Carpenter and wife
Mr. and Mrs. Rockwood
G. White and wife
Mr. and Mrs. Hall
H. H. Lee and wife
Mr. and Mrs. Lilac
Wm. Emmett Coleman
Dr. LeFever and wife
Mr. and Mrs. Hunter
Ira Doolittle, wife and
friends
Mrs. and Miss Severance
L. Schrod
Mrs. Mena Frances
Mrs. Dr. Turnam
Mr. and Mrs. Griffith
Dr. Will Likens
Dr. Forster
Miss Stevens
Dr. C. A. Bonestell and wife
Prof. Merrill
Geo. I. Drew and wife
Carl Eberhardt and wife
L. Shinn and wife
Judge De Haven and wife
Mr. Hargrave
R. M. Clarke and wife
Mrs. Clarke and daughter
Mr. Custer
Mr. and Mrs. Eagar & family
Walter Eagar
Jos. Willard and wife
Mrs. Eddie Cooke
Dr. Cook and wife
Mrs. Taylor
Mrs. B. C. and wife
Mrs. Laura Blake
Mrs. Wasson and family
George Hawes
Mrs. Geo. Davis & daughters
J. R. Robinson
J. C. Smith and wife
J. J. Whitney and wife
Mrs. Dr. Temple and mother
Mrs. D. C. Dyerwood
Clara Weld, wife & mother
Mrs. Duygart
Mrs. M. B. Dodge and son
Morton Dodge and wife
Mrs. Harris & daughters
Miss Daisy Place
Major Knowlton and wife
Oscar Bauer and brother
Mrs. & Mrs. Cressy & daughter
Mrs. Price
Mrs. Dr. Treadwell
F. J. Caruthers and wife

Mrs. Sarah Seal
Prof. and Madam Young
Mrs. Minnie Bell & mother
Mr. and Mrs. Janney
M. S. Norton
Victor Becker
John Koch
Major and Mrs. Lee
Mr. and Mrs. Rethens
Lieut. and Mrs. Maxwell
Mrs. R. I. Johnson
Mr. & Mrs. J. Gambs & mother
Mrs. J. Litz
Mr. and Mrs. Hickman
W. T. Jones and Strain
W. T. Jones and T. T. Jones
Mrs. Schmidt
Mrs. Kelley
Mrs. Harmann
Mrs. Clarkson
B. F. Barton and wife
A. J. Colby and wife
Mrs. Brickell and family
C. H. Wadsworth, wife and
friends
Miss Gertrude Grant
Mr. and Mrs. Brigg
Mr. and Mrs. George
W. H. Sherman and wife
Mrs. Olive Washburn
Mrs. Kellenberger
Mrs. E. Sloper and son
Wm. Conner and wife
John and Mrs. Bryne
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Gen. Edward and wife
D. Jane and wife
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Wm. Rider
E. Morse and wife
Madam Waltz
Mrs. Sadie Klingsley and
friends
Leo Cooper
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D. Hall and wife
Prof. Bothwell
L. Terkelson
Mrs. Lena Hawes
Mr. and Mrs. Sawyer & family
Mrs. A. Martin and friend
Mrs. Nellie Edwards & friend
Mrs. and Mr. Sheets
Ford Thomas and wife
Miss Kate Thomas
Mr. Clarkson
J. Rider and wife
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Mrs. and Mrs. Osburn
Mrs. Boukofsky
Mr. and Mrs. Broadbison
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Mrs. Von Hosslocher
E. R. Rockwood and wife
Capt. and Mrs. D. N. Place
J. Doolittle and wife
The Misses Knowlton
Mrs. Albert Cressy & mother
P. K. Kegan and wife
Mrs. E. Lee
Mrs. and Mrs. Brown
Mr. and Mrs. McGivern

At the Home of Truth, 1231 Pine St., San Francisco, last Sunday evening, Miss Lucy G. Beckum, of Alameda, spoke, taking for her subject "Perfect Peace."

Dr. York took "Science and Religion" for the subject of his last lecture on Sunday evening. Of course religion got the worst of it; but true religion needs no defense, and the other kind deserves just what it got.

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, P. O. 55 State St., Chicago, Ill.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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Four Negative Signs	Air	Aug. 23 to Sept. 23
Four Positive Signs	Water	Sept. 24 to Oct. 23
Four Negative Signs	Fire	Oct. 24 to Nov. 23
Four Positive Signs	Earth	Nov. 24 to Dec. 21
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VOL. 36. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 18, 1899.

{ 1429 Market-st. Between 10 & 11th-sts. }

No. 20.

THE BORDERLAND.

LINES

In honor of the immortal memory of John Brown, Sr., the Pioneer of Pioneers, and the last of the Rocky Mountain men.

At last, dear friend, thy spotless spirit hath fled
The frame of clay that held it close to earth;
Thy recent tenement, now pale and cold, is dead,
And we, thy lovers, languish as in dearth.

The tall, commanding form of yore lies prone;
Silent the tongue whose eloquence we prized;
Inert the majesty on Reason's throne,
That forbid the cunning schemes by knaves devised.

Thine 'twas, like Burns the Scottish Bard, to stand
For Right 'gainst Wrong, and cheer the drooping heart;
Like Lincoln, too, to guard thy native land
When Treason sought to tear its flag apart.

Ere "days of old and gold and forty-nine,"
Thy hands, with Carson, Waters and the rest,
Had carved a passage through the Rockies' spine,
And ope'd the way to empire in the West.

Thy bugle blast was heard on mount and plain,
Pealing defiance to the savage bold;
From snowy height to far-off restless main,
Thy weapons drove him, fearful, to his hold.

Then crossed the later Argonauts, to clip
The "gold fleece" that California wore;
Their oxen hurried, at the crack o' whip,
To load the "schooners" with the precious store.

Thou, too, didst share the damsel's shining dress,
But stayed to spend its profits here—at home;
San Bernardino well may mourn, and bless
The memory of him who ceased to roam,

For thou wert her creator; aye, the chief
Of those who added to the roll a name
That stands, despite the wanton cause of grief,
As high as ever in the ranks of fame.

And, to the final hour, thy ev'ry act
Hath been to build and not destroy, save what
Thou deemst subversive to the sacred 'pact
'Twixt God and man—true independence that!

This day we stand around thy coffined form,
To gaze on what remains of one most dear—
Our vision dims, then bursts the tearful storm,
And rules, till calmed by angels singing clear:

"Mortals, weep not; that casket white contains
Nought but the wrapping of your comrade's soul;
Escaped from earth, with all its woes and pains,
He, joyful, presses towards Perfection's goal."

WILLIAM STEPHEN.

[Respectfully dedicated to the San Bernardino Society of California Pioneers.]

Spirits and Ocean Vessels.

One day as Captain Buckman was preparing to sail from New York he was visited by a prominent and wealthy politician, who asked that he take with him on the voyage his son, a reckless fellow, who had been well educated, but had chosen to associate with criminals. Captain Buckman refused, as his ship was not a reformatory, nor a penitentiary, he said. But the mother of the young man pleaded with him to take her boy away from his evil companions and save him for her. The captain persisted in his refusal, until the tears of the mother melted him and he agreed to accept the young fellow as a sailor. The mother was lavish in her thanks and bade such a farewell to her son as should have strengthened him to do right. But he couldn't. The bad was too deeply rooted. Before the pilot left the ship the youth (call him Smith) had a fight with a big Swede and hit him with a belaying pin. In five minutes he was in the brig. Captain Buckman, after keep-

ing him three or four days on bread and water, went to him and said:

"I want you to do a seaman's duty. If you come on deck and do the best you can you'll have a pleasant time; if not, you'll have a pretty hard existence."

He went on deck and made a good hand. Captain Buckman continues the story:

"After 40 degrees south latitude had been reached I noticed that he had a hacking cough and sent him to the sick bay. The nights began to get cold and dreary and we were 'chasing the Magellan clouds.' One day Smith asked for me, and said he wanted to make friends with the Swede before he died, and, by a strange coincidence, the Swede at the same time asked if he could 'wait upon him.' I granted both requests. The Swede went into the sick bay, and in a few moments the cry of 'Murder!' was heard. I hurried to the bay and found Smith trying to stab the Swede. He declared he meant to kill him before he died, and was slashing him with a knife when his life suddenly ended.

tion: 'John H., get up!' I arose, hurried to the forecastle, took up my glass, and shouted, 'Starboard your helm! Hard a-starboard!'

"The man at the wheel obeyed instantly, and our yards scraped the yards of another vessel coming from the opposite direction and commanded by an Englishman whose crew was worn out by continuous labor, and who had used all his oil to quiet a wild sea and was sailing without a light of any kind. Had I not been roused and gone on deck when I did we would certainly have had a collision. Now, that voice that I fancied I heard seemed to be my mother's voice. The strangest part about it that no person on board the ship knew that 'John H.' was the first part of my name."

Spirits at the Capitol.

Beneath the hall of the House of Representatives strolls by night a melancholy specter, with erect figure, a great moustache, and his hands clasped behind him. Who he is, nobody has ever surmised; he might be, judging from his aspect, a foreigner in the diplomatic service, but that is merely guess. Watchmen at night have approached him in the belief that he was an intruder, but he has faded from sight instantly, like a picture on a magic lantern slide.

At precisely 12:30 of the clock every night, so it is said, the door of the room occupied by the committee on military and militia of the Senate opens silently and there steps forth the figure of General Logan, recognizable by his long black hair, military carriage, and the hat he was accustomed to wear in life. Logan was the chairman of this committee, and, if report be credited, he is still supervising its duties. He passes down the marble-floored corridor, and nobody yet has ever dared follow him, so that it is impossible to say whither he goes. It seems to be certain that he does not come back.

Young People's Spiritual Union.

The young people will be especially gratified to learn that definite arrangements have been made with the managers of the Onset Bay Camp Meeting Association to have the 2nd Annual Convention of the N. Y. P. S. U. assemble there Aug. 25 and 26.

Mr. Walter J. Prentiss, a member of the Board of Trustees of the N. Y. P. S. U. will be on the ground during the entire session of the camp meeting, and will make all preliminary arrangements there. Correspondence relative to rooms, board, etc., should be addressed to him at Onset Bay, Mass.

Every young person, between the ages of 16 and 40 will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should promptly become individual members, and forward their dues (50 cts.) to the secretary, Miss Anna M. Steinberg, 506 12th St., N. W., Washington, D. C.

Programs of the convention will be printed about the 1st of June, and forwarded upon application.

I. C. I. EVANS, President.

The science of numbers extends only from 1 to 12 and combinations of these numbers. One is unity; 2 community; 3 trinity; 4 the family; 5 the covenant; 6 physical life; 7 spiritual life; 8 regeneration; 9 judgment; 10 the covenant under the law; 11 uncertainty; 12 completeness.—Christian.



Dr. C. W. Hidden, Inspirational Speaker and Singer.

[See Page 2.]

SUPERSTITION OF A SAILOR.

"And now comes the strangest part of the affair. The man at the wheel declared to me that five minutes before he heard of Smith's death he had seen him jump over the rail with his sheath knife in his hand. He was so overcome that he let go of the wheel, and a sailor never does that unless he has a terrible fright, for he knows the punishment is hanging (that is, it was in those days). Afterward I showed him Smith's body and the sheath knife, but he could not be persuaded that he had not seen Smith sink into the sea."

While Captain Buckman does not believe in the superstitions of sailors, here are two strange things which happened to him:

SUMMONED BY SPIRITS.

"I was running down 'the trades' in the South Pacific under a heavy press of canvas," he says. "The watches had all been posted and I had seen that the ship was on her course, and had retired to my bed in my cabin. Suddenly I heard a voice saying: 'John, get up!' I turned over, contented myself with the thought that I had been dreaming, and relapsed into unconsciousness. Soon afterwards I was awakened by a vigorous slap on the face and the exclama-



A Plea for Immortality.

An English writer, in an ingeniously worded essay, argues that immortality is a dream. He says that there is no such thing as a soul; that what we call "soul" is but man's moral nature, the highest expression of physical energy; and that "man's moral nature" has its "center" in "the great sympathetic nervous system."

What is man's moral nature? Broadly speaking, it is that in us which is pure, good, and true; that which thinks and loves; that by which man transcends other forms of life. And is all this centered in, or dependent upon, a bunch of nerves—a mass of nerve material? We have the general nervous system and the great sympathetic nervous system: we know a good deal about the former, and but little about the latter. The great sympathetic nervous system has to do with the inner functions, so called. Its working implies intelligence, or rather intelligent action; but that this stamps it as the center of the moral nature—*i. e.*, the seat of the soul—is a proposition we feel like disputing.

Waiving technical description and detail, the great sympathetic nervous system is composed of matter, nothing more and nothing less. Does matter think—can matter think? The wonders accomplished by machinery excite our imagination; but we quickly grasp the thought that the machinery itself is senseless: the dominant intelligence is the engineer. We raise a hand and point a finger—both movements give evidence of intelligent action; but the governing intelligence is not resident in either. The power that directs the manifestations of the great sympathetic nervous system is not resident in it. Machinery is but the servant of the engineer. The nervous system is not master, but a servant of the master—the soul.

What is the soul? Not the great sympathetic, nor yet a part of it; not the brain, nor a product of the brain. It is a force that animates and governs both brain and body; not mere matter, but something higher than matter; not a semblance of man, but the real man, who controls the movements of brain and body as readily as the engineer handles the machinery in mill or shop. But, you say, we have mistaken thought for soul—that thought alone is the governing power. Let us see. Here is a man in the flush of manhood—noble, loving, and true. In an instant he reels, falls, and the thing we call "life" is gone. Why does not the brain think; the heart beat; the nerve-system thrill? the blood course through artery and vein? We cry aloud, but there is no answer. The machinery is silent—there is no response to lever or throttle. If the power to think and act is inherent—in a word, if the inner and not the outer rules—why does he not rise and speak? Let us not deceive ourselves. When there is a break in the mill we know that connection with the engine is interrupted—the power of the engineer is suspended. When death comes it means that something has given way—the engineer, the soul, has missed connection with that marvelous piece of mechanism known as the human body.

Matter does not produce life; matter is not the originator of anything. Life animates matter; and life comes from without. Matter cannot think or speak. Intelligence is not innate in matter; intelligence, like life, comes from without. At death, life certainly is disassociated from matter; otherwise we should witness some sort of manifestation after the induction of this condition. It is evading the question to argue that the soul has been blotted out; for it is claimed upon competent authority that matter, force, energy, and all soul attributes are indestructible. We are justified in reasoning, then, that the soul itself cannot be destroyed. To say that we have "never seen a soul" proves nothing. We have never seen man. The body is not the man; it is only his outer covering. The real man is invisible. The body is the house the man lives in; and that the house is not the tenant is self-evident. That the body is not the man is equally evident, whether you agree or disagree with regard to a future state of consciousness.

In the National Museum at Washington is a cabinet labeled, "The body of a man weighing 154 pounds." In the cabinet may be seen jars

containing respectively water, different kinds of fat, phosphate of lime, carbonate of lime, sugar, potassium, sodium, and gelatine; a row of jars filled with gases—hydrogen, nitrogen, and oxygen; a lump of coal; bottles containing phosphorus, calcium, magnesium, a bit of iron, and a lump of brimstone. The materials are given in exact proportions—as they are combined in the body of an ordinary man. It is not to be wondered at that men doubt in the face of such evidence. Chemistry, it is argued, is an exact science. Granted; yet it does not affect the point at issue. Chemistry deals with material things. In this instance chemistry has revealed the *physical* constituents of man, and this is all the chemist sought to accomplish. The *spiritual* side of man is not considered. The touch of love, the kiss of affection, the happy glance, the cheery word—these were not found. Why? The house the man lived in has fallen to pieces in the Museum, but the man escaped both jar and label.

Strange that men fail to grasp the thought that no one can deny life after death intelligently! To deny life after death, urges a brilliant writer, implies a complete knowledge of both life and death; and this, we are certain, few if any possess. It cannot perhaps be shown to a certain order of minds that we exist after death: at the same time it cannot be proven that we do not. The assertion that we do not live forever is based upon speculation; while there are many things that strongly incline toward a belief in a continuity of existence. This is particularly so when we study the psychical side of life. It is true that there are stumbling-blocks—stones in the path; but there is likewise a mass of unimpeachable data, a vast collection of facts that cannot be set aside, sneered at, or lauged down—data and facts that point to a future life as unerringly as the needle points to the pole.

We sail across the sea of life until our ship comes to a full stop. Materialism proclaims that we have reached the end. But materialism is blind; it staggers and falls by the way. Death means "annihilation"; yet Nature knows no such law. What we call "death" is but an incident; it marks not the end, but a continuation of life. Death is a mist that settles down to blind and confuse when the ship of life nears the green vales of home. We should not speak of the "unreal." All is real; there is no unreal. The real and the so-called unreal are parts of one stupendous Whole. The real and the unreal blend; the physical impinges upon the spiritual; the change from one to the other is simply and naturally made. The body is the casket, not the jewel. When death comes we lay the body aside, as a garment for which we have no further use; it serves us well here, but would hamper and clog the soul in the hereafter.

The materialist replies that life, or consciousness, cannot exist independent of the physical—that mind exists only when associated with matter. If this could be proven it would end the argument; but it cannot be shown to be true. Mind, or consciousness, is related to and associated with a force outside self. Consciousness is part of a chain or system that connects the seen with the unseen. It certainly exists—it comes and goes. Consciousness does not seem dependent upon matter even while associated therewith. It can leave and return to matter during life; at death it leaves matter behind. It is not logical to say that which glorifies gross matter is lost forever when matter falls by the wayside. Denial is not argument—at least it is not proof. No one can lay claim to an intimate knowledge of the universe; and this were necessary to prove that soul and soul-life are merely human vagaries. There is more to man than we are apt to see at first glance; there is something besides matter in the universe. We can hardly resist the conclusion that the visible has emanated from the invisible—that man is closely, nay intimately, related to the unseen.

One author declares that there can be no unseen realm, since we know the elements of which the universe is made and can place and account for all. But we do not know all about the *primary* elements—at least there is ground for claiming that we do not. In the beginning the chemist counted 64 elements, but there is now a disposition to question the accuracy of the statement. "The idea is growing," says an able writer, "that elements are composite structures, and that when we understand how to create or produce heat of the higher temperatures we may be able to decompose some of the elements." And there are others who go

further and say that the primary elements will yet be found to be varying forms of one mighty element—Spirit: the originator, molder, and controller of all things, visible and invisible.

The fact that men discredit the invisible does not disprove the existence of, or existence in, an unseen world. It is not so much for us spiritual scientists to prove as for our opponents to disprove. Argue, speculate, and theorize as we may, the conclusion is irresistible that life comes and goes. No matter what is said or done, we cannot destroy or rid ourselves of life. In spite of all, it continues—issues from the unseen and returns to the unseen; it comes from and goes to a realm that, while apart from this world, is yet a part of it.

It seems odd that we should fail to grasp the central thought that, if man has progressed so far from his initial state, he surely requires more than an ordinary lifetime to reach fruition. By showing that from the beginning his progress has been steady, constant, and sure, we pave the way for a reasonable belief that life's short span is not sufficient for the complete rounding out of the faculties. There is no substantial basis for the belief that obtains in some quarters that primitive man was minus a soul. The evolution of man from the lower to the higher, instead of proving absence of soul, evidences the possession of a gradually developing soul. In primitive man the soul was asleep; it was a bud, which needed but the sunshine of time and the friction of experience to cause it to burst forth in all the beauty of the flower of intellect. If a newer and higher form of consciousness is being born in man—and this is admitted; if man is still progressing physically, mentally, and spiritually—and this is admitted; then how can faculties now admittedly incomplete attain fruition in this life? Man must live beyond the grave—he must overlap eternity. This is the only natural, logical outcome.

DR. C. W. HIDDEN, in *Mind*, for May.

Difficulties of Growth.

As the brown sod must always cover and germinate seeds sown, so there must always be periods of darkness for the human mind before the soul-germ starts up anew to bring forth fruits and flowers of spiritual worth and beauty.

Ask what the lesson is intended for when mental darkness covers you. Ask your soul if it is not, at this time, adjusting the atoms of your external body intelligently, so that it may become a more fitting dwelling-place for the divine spirit; that it may model you, or remodel you, body and mind, after its own highest ideal, and thereby make its own experience in the physical more perfect and complete.

What the soul knoweth, as the body groweth,
It shall come to understand:
As the soul giveth, the mind receiveth
Whatever it can command.

LENA INGRAHAM GIFFORD.

Dunlap, Wash.

Evolution of Mentality.

It is quite evident in interpreting sacred writings that there is an esoteric or internal, and an exoteric or external manner of explanation.

Mankind is continually seeking for the external, forming theories and dogmas and then making laws to perpetuate them, punishing those who disobey. Hence they lose the spirit, and put their hands to the plow and look back. We in this new time do some better, but we keep up the clamor of more, more, more phenomena, not sufficiently realizing that it is the exoteric or the "letter that kills" the spiritual life, and that spirit is the realm of cause.

Past dispensations have known only "three dimensions of space" from which to teach to the material man the mystery of spirit, while this age has discovered a "fourth dimension," and that extends within. It leads to and explains, in a measure, the esoteric or hidden cause of things. Power is within. The power of dynamite is within—the explosive. We have looked outside for God and heaven, when they are within. Psychometry is inside, or soul measurement. Clairvoyance is seeing within. Clairaudience is inward hearing. Heaven is within.

Religionists of all nations look away off and up for heaven. And Spiritualists have done but a little better, so far as locality is concerned. Their Summer Land is away beyond the stars

and Milky Way, surrounding the material universe in seven concentric rings or planes. Well, we are not to blame. The philosophers and theologians of the old dispensations have not given us a knowledge of a fourth dimension. It was left for our age to reveal it to the scientist. The old religions did not need it, for theirs were not scientific religions. Ours aims to be such. In truth, it is scientific.

When we retrospectively survey the progress of humanity it appears that every religious dispensation has been preceded by Spiritualism in a form adapted to the evolutionary state of the people at the time. If that be a fact, of which we have no doubt, we may look for Modern Spiritualism to be followed by a wonderful revival of a practical and greatly improved religion, applicable to this scientific age of reason. That quality of religion is surely coming—in fact it is here already, knocking at the door of churches and nations, and the people intuitively feel that something extraordinary is about to take place, but they are as greatly mistaken in their conception of the new religion as the Jews were of the appearance of their Messiah.

The first Christian age began amid the effulgent light of

THE SPIRITUALISM OF 1900 YEARS AGO.

About the third century of that era—as had been prophesied by the first Christian teachers, that there should a “falling away” from the purity of the gospel before the Christ should again appear—Christianity lost its esoteric doctrines, and became adulterated, external and formal under Constantine, whose government was a marriage of Church and State, and became an imperial power, fearful in persecutions.

And so the nations continued as Church and State governments, until our own millennial government was formed as a nucleus of a righteous nation, unconnected with any particular religion, and having a supreme law or Constitution with no God in it, tolerating all gods and every religion, and debarring Congress from making any law “respecting the establishment of religion, or prohibiting the free exercise thereof.”

The spirit of Christianity left the Church, and the church, bereft of its spirit, became a dead body, “having in her hand a golden cup full of abominations”—this golden cup being the competitive system of trade and finance, with its chief abomination—usury.

This anointing spirit which the church lost has again descended to earth, heralded by Swedenborg, as John the Baptist, preparing the way for the second Christ, who is on record as saying, “Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and be with me.” This is the language of the spirit from the inmost or highest heaven, that stands at the door—as the “still small voice”—of every soul of humanity who has not yet opened the portal, waiting for that soul to grow to a realization of the presence of the Divine Guest, and open the door.

That door is the mind and affections of the natural man, and we are its keepers, to let in and out whom we choose. Have we listened to the voice? Have we heard the knock? Will we open the door to this Divine Guest? or do we prefer the spirits of the natural man, all of whom are of the earth earthy, and can only enlighten and help us in earthly relations, or in those things that pertain to man in his first estate? These nature-spirits are earth-bound.

EARTH-BOUND SPIRITS

are those that are held as willing slaves to the partial and selfish loves. “Try the spirits,” that you may know the quality of the spirit that actuates you. He who confesses that the Christ has come to souls still in the flesh is of the Most High, and who does not confess that this consecrating and anointing spirit has come in the flesh is from beneath, and is not adapted to unfold an exalted spirituality.

This individuality or spirit that is represented as standing at the door of our affections is as old as humanity, and was before Abraham, guiding Melchizedek, to whom Abraham paid tithes. Melchizedek was the representative of an exalted order or church, as Jesus was the representative man of primitive Christianity, and became high priest in Melchizedek’s order, showing that both Jesus and Melchizedek belong to the same spiritual order, of which Christ was the guiding spirit.

JESUS WAS NOT THE CHRIST, for Christ was the spirit—the guest of Jesus. The latter was a Jew, while Christ was the anointing spirit that spiritualized Jesus and by whom he was spiritually begotten. Jesus was born again—born of the spirit, resurrected into the higher world of spirituality, *while occupying his material body*. He gave utterance to this spirit, just as inspired individuals speak the impressions of their angelic ministrants, many times not knowing whether they speak from themselves or from the spirit. Jesus brought light and immortality to light.

Christ was a spiritual father to Jesus. They were one in purpose and design. Hence, Jesus could say of himself, “My Father and I are one.” And the spirit could say truthfully and literally, through Jesus, “Before Abraham was I am.” These scriptural phrases do not prove that Jesus was one of the three orthodox gods, nor do they convince us that he was on the earth before Abraham’s time and afterward re-embodied, as taught by modern Theosophists.

It was not necessary that Nicodemus should be born again in a physical sense. Jesus would have him born of the spirit as he himself was. The spirit of Elijah came as a *guide* to John the Baptist to prepare the way for the spirit Christ. John performed his mission as an earthly leader, preparing the way for Jesus; and Elijah continued his earthly work by inspiring the medium John, who came “in the spirit and power of Elijah!” John was the greatest prophet the people had ever known, yet “the least (person) in the kingdom of heaven is greater than he,” showing that kingdom to be a state of consciousness to which no one had attained, or can attain while in the earthly state, however learned one may be on that plane.

Theosophists tell us that John the Baptist was the re-embodiment of Elijah. Who can imagine what sort of *karma* the ancient and godly Elijah could have made, that he need come down and be re-embodied that eventually his head might be cut off to please Philip’s murderous wife and that wicked danseuse, the daughter of Herodias. EDMUND YOUNG, M.D.

(Concluded next week.)

The Scarlet Woman.

The following is a digest of the masterly address by Dr. J. L. York in Scottish Hall, San Francisco, Sunday evening, April 30, 1899:

The woman which John saw in the vision was drunk on the blood of martyrs and sat on seven mountains, and on her forehead was the name written, “Mystery—Babylon the Great—The Mother of Abominations.”

And I think it is shown clearly in the light of history if ever there was a power fitly described as being drunk on the blood of martyrs, and causing people to gnaw their tongues through pain and agony, and had worked an abomination on the earth, she—the Roman Catholic Church—is that Scarlet Woman.

Do not misunderstand us. We do not war against Catholic men and women; we have no prejudice against them and their rights under the flag; but we war against that ecclesiastical and political system of one-man power—the mouthpiece of God, the pope of Rome—whose crafty tools all over this land are digging the grave of American liberty. Her instincts and impulses are opposed to every form of human freedom. Her methods are those of deceit, cunning and fraud. She stops at nothing to accomplish her cherished purpose, to destroy mental freedom, and thus kill at the school-house the hope of American liberty.

This brazen image of superstition—this Catholic hierarchy—tells us through her popes, bishops, cardinals and priests, that the power of the church is superior to that of the State, and that pest, of all others most to be avoided in a State, is liberty of opinion; and that the freedom of thinking is simply nonsense, and we are no more free to think without rule than we are to act without rule; and that the pope has supreme power over the whole world, both in ecclesiastical and civil affairs: and as Catholics we are not advocates of religious freedom—religious liberty is merely endured until the opposite can be carried into effect without peril to the Roman Catholic Church; the Roman Catholic citizen of the United States owes no allegiance to any principle of the government which is condemned by the pope; and if allegiance to the church demands opposition to political principles adopted by our civil govern-

ment we should not as Catholics hesitate to obey the church of God; we are purely and simply Catholics and profess our unreserved allegiance to the church, which takes precedence to the State. This is the explicit language of Rome.

She further says: That our free government is a delusion; that our schools and colleges are hotbeds of corruption. These are her words—and those who deny the Catholic Church deny God, and are cursed of God, cursed by the pope, cursed by the Holy Ghost, cursed by the son of God, cursed by the virgin mother of God, cursed in this world and in the world to come.

These things should make Americans think, and the grave necessity for the existence of the A. P. A. will be fully understood when we consider these statements made by the pope, cardinals, bishops and priests of that church.

And while the A. P. A. did a good deal of good, in opening the eyes of the American people to the encroachment of Rome upon the State and schools of our country, it failed from a fatal defect in its organic structure. It failed to be permanent in action simply because it fell under the control of Protestant Christian prejudice and political, partisan corruption, and thus destroyed its broad significance as an American defender and narrowed down the struggle to a contest between Protestant Christians and Catholic Christians.

What we need is a purely American association or party not based upon birthplace, as it cuts no figure in citizenship, and only loyalty to our country required—a party not based upon the Protestant Christian prejudice of the daughter against the mother church, but against all ecclesiastical interference, against our free school system and the complete separation of church and State.

Of course they made a great noise and bluster about the A. P. A. being an un-American secret society, for the separation of church and State, and the protection of our school system. It seems that anything which opposes Rome is un-American—while at the same time Rome has a score of secret societies, such as the Y.M.C.A., the Ancient Order of Hibernians, the Irish-American Society, the Knights of St. Patrick, St. Patrick’s Cadets, St. Patrick’s Alliance, Apostles of Liberty, Sons of the Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of the Columbskill and the Secret Heart.

These are a few of the pope’s secret societies, organized with a double purpose of religion and politics, in the interest of the church, and under the control of crafty Jesuitical tools of popery.

And the vigilance of Rome that hovers over Washington, our “national capital” with such persistent zeal, and their growing influence over our public men is a growing danger to this republic.

And from good authority we learn that there is not a department of our government at Washington that does not pay tribute to the agents of Rome, who demand their pound of flesh for the scarlet woman. Such is the Catholic pull at the seat of our government that not a pay-day goes by but that the clerks are called upon by the black-robed sisters—and such is the Catholic pull that it is hardly safe to refuse these tools of popery, as behind them are the bishops and priests, and to refuse to be fleeced incurs the liability of being reported and perhaps losing their situation.

And *Puck*’s recent cartoon showing the pope of Rome with a ladder trying to climb onto the dome of the Capitol to take down the statue of Liberty, and substitute the cross, with Uncle Sam calling him to come down, with the remark that we already have a figure up there which will last for some time yet.

This cartoon of *Puck* is not an idle fiction, but is a living issue, and apropos to the state of Catholic influence at Washington.

The hope of the Scarlet Woman is population, and our freedom is to be slain by the ballots of ignorance and superstition. And as a political power, Romanism is a standing menace to every form of human liberty—a hoary-headed mass of Pagan superstitions fastened upon the world by persecution, fire and sword. She votes only the way to help Rome, and her success is the total destruction of true democracy. And whoever takes his cue in politics from pope and priest cannot be a true citizen of our country, and should not be trusted with the keys of American liberty. He who loves popery should not be placed on guard and should not be placed on the school board or be permitted to teach in our public schools in which they have no sym-

pathy or interest except to draw their salary. Why do we say these things? Simply because, before the pope of Rome every man trembles, and obeys this man-made God? His mind is a slave—his brain is a coward—and the man is a tool in the hands of Rome. Let every loyal man and woman who loves American free institutions, rise up and be counted with ballot in hand and preserve our flag and schoolhouse from the fangs of religious superstition.

Persons who Feel Slighted.

There are inattentions, slights and discourtesies which are so palpable and so evidently intended with malice aforethought that no self-respecting man can ignore or overlook them if the offender is a person deemed worthy of notice.

But there are many persons so constituted that they mistake inadvertencies, oversights and omissions of personal or social acts for slights and affronts which were designed, when no affront or courtesy was intended. There is something in the mental make-up of such individuals which causes them much suffering in their relations even with their best friends.

What is this mental quality? It is too complex to be characterized by a single word or adequately even by a sentence.

The person who is always looking for a slight, who feels wronged or neglected when no wrong or neglect was intended, is, says one, small-minded. He lacks intellectual breadth. With a larger mind he would rise above such pettiness.

The defect in such a person, says another, is selfishness, of which the form called egotism is the most prominent characteristic.

The essential quality of the mind that is hurt by unintended slights, says another, is supersensitiveness.

Conceit is the predominant reason, says one. A feeling of inferiority with a consciousness that this inferiority is perceived and is the reason of the fancied slight, is the true cause of the disposition, says another.

None of these qualities singly will explain the mental condition. Most people wish to explain what they do not understand by reference to a single cause. But thought is a very complex phenomenon, and there is no act, reflection, motive or impulse which is not the product of many factors. Thinking and reasoning are processes which involve the grouping of the conceptions of things and relations.

Persons who are prone to take offense at fancied slights are not necessarily intellectual pygmies, while on the contrary, many who are very deficient mentally are undisturbed by affronts, intended or unintended.

Persons who suffer from imagined insults or discourtesies are, though egoists, not always egotists; nor are they always dominated by selfishness beyond other people.

They may not be conceited; indeed often they are rather self-deprecating persons.

Perhaps the mental characteristics which are the most common in the mind that is easily offended by fancied slights, are predominantly the following:

1. Self-consciousness, too much "subjectivity," too much dwelling upon one's own self, one's thoughts, conditions, interests, aspirations, prospects, etc.

This is always intensified when there is opposition or rivalry of any kind.

2. Desire for the attention or approval of others. This carried to excess may mean vanity. It does not imply self-conceit, which is the quality of coarser minds that do not merely long for the approbation of others, but act from a consciousness that they are worthy of it and have it.

The vain man craves the attention, approval and praise of others; the conceited man goes ahead in confidence that he is right and that those worthy of his notice recognize that he is right.

3. Another characteristic is sensitiveness. The insensitive mind is not disturbed by inattentions. It plods along not caring much about the opinions or wishes of others. But the sensitive soul is affected by the acts and expressions of others, and when the sensitiveness is excessive, and is accompanied by extreme self-consciousness, it causes that state of mind which exhibits itself in a disposition to misconstrue innocent acts into slights and to imagine slights and grievances when they are not intended and when there is no just reason for such imaginings.

An individual may suffer from fancied slights who is less conceited than given to inappreciation of his own importance. He may feel inferior from lack of self-esteem, and yet with high aspirations, be almost morbid in his consciousness, regret and self-accusation. Unable to realize his ideals, he may feel hurt by the inappreciation of what he thinks but cannot articulate in speech or embody in act.

Largeness of mind may enable some to rise above the defects here pointed out, but it must be confessed that these defects often exhibit themselves offensively in minds that are, in intellectual power, far above the average.

Contact with the busy world, intellectual attrition, absorption with affairs outside of one's own personal sphere, whatever relaxes the self-conscious strain and diverts the thoughts from self and its immediate surroundings is the best remedy for the mental condition which makes us quick to feel slights or what are interpreted to be such.

B. F. UNDERWOOD.

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SAN FRANCISCO, CAL., MAY 18, 1899.

☞ The *Coming Light* has been combined and absorbed by the *Arena*, of Boston, Mass. Mrs. Dr. Cora A. Morse will write for the *Arena* each month, and so keep in touch with the readers. She got up a fine magazine, in the *Coming Light*, but will now occupy the larger field of the *Arena* as its correspondent.

Mr. L. M. Parkins, Denver, Colo., writes: "The book you sent me as a premium with the JOURNAL, Prof. Francis King's "Harmonic Vibrations," is most excellent. I am moving along the lines of higher thought, seeking soul growth." This is the universal opinion of those who have read it. It is a \$2.00 book, but we club it with the JOURNAL for one year for \$2.00.

☞ A new star in the constellation Sagittarius has been discovered by Mrs. Margaret Fleming, one of the leading astronomers of modern times, says the *Banner of Light*. Mrs. Fleming may take a just pride in her discovery, and is certainly entitled to a full meed of praise for her achievement. She has proved that a woman can be a scientist, and has brought another laurel wreath to the crown of womanhood. This star would no doubt have been found by other investigators in the course of time. It is perhaps no new phenomenal appearance in the skies, but may be one of the occasional visitors among the stars that sends its rays of light on a message of greeting to the earth and then disappears, mayhap, for centuries.

☞ Life may seem cold and cheerless, even hard and cruel, but the fundamental principle of success is never to yield to despair. Every effort we make strengthens us for some higher achievement; and not unfrequently our seeming failures lead to our greatest success.

Symbols and their Uses.

Persons with practical minds often ask, What are the uses of symbols? What good are they to mankind?

The primary object of a symbol is to teach a spiritual truth—to manifest it to reason. It is to reveal eternal things and make them plain to sight and sense.

Of all institutions at the present time, Free-Masonry is the most intensely symbolic. It teaches the most sublime truths in symbols. In fact there are no higher truths, no more lofty conceptions than are found in the ritual, teaching and ceremonies of that ancient Esoteric Order. We know both theoretically and practically of what we write, having conferred the degrees and delivered the "lectures" on the symbols, for many years. But we must admit that thousands of Free Masons never grasp the sublime substance symbolized—never get beyond the cold ritual and the external forms and ceremonies. This, however, does not change the fact that its teachings are the most exalted, uplifting and beneficial which can be imagined or practiced. Man needs no higher, and can conceive of nothing more noble and grand—even if but few of its devotees ever through its symbols behold the real grandeur of its ceremonials and instructive lessons.

In fact life is filled with symbols expressing and unfolding truths beyond the realm of "time and sense." Those who have eyes to see are ever discerning in material things the grandest spiritual truths. The Materialist as well as the cold realist would deprive life of more than half its beauty and loveliness, while abolishing the rites, ceremonies, songs, words of cheer, and the fraternal friendships which grow from the ideal. Plain, plodding facts would extinguish the ecstasy of the occult, and the glories of the symbolic.

Let every soul be true to itself, and when it discerns eternal truth, willingly confess that it has found "the pearl of great price," and proudly wear it near the heart, taking no thought of what others may think or say.

☞ The Baroness Hirsch has left as a legacy to the different charities one hundred millions of dollars. In the past both the Baron and Baroness have given an immense fortune (of which this is but the remainder) to many worthy and benevolent objects. It is difficult to conceive how they could have amassed such enormous wealth, but it is a relief to know that it is now devoted to alleviating the sufferings and supplying the wants of poor humanity. *The Pacific Unitarian* says:

However the fortune was amassed, her relation to it was that of an innocent possessor, and she was free, so far as the law is concerned, to do as she willed with her own. She divided it among several continental cities, and a million or so finds its way to America. It is an almost incalculable sum, and if wisely used must do much in ameliorating misery and giving courage and hope.

The bequest ought to be recognized also as an expression of the broad humanitarian spirit of a Jewish woman, and, as such, challenges comparison with any similar gift of a Christian. Such events help to melt away the prejudices that have survived from the days when hating was easier than it is now.

☞ Mr. M. E. Taylor, Santa Barbara, Cal., writes: "The JOURNAL is becoming more and more spiritual in character, thought, and general features, with each issue. I am heartily glad to say that it partakes more of the angelic than any other of the Spiritualist papers." Thanks, Bro. Taylor. It is our aim to make it a spiritual Spiritualist periodical. It grows in favor every day, with thoughtful, progressive readers.

Misrepresentations.

To show how ready the daily press is to defame and heap ridicule upon Spiritualism, the San Francisco *Examiner* of last Wednesday contained an article in the first column headed, "Spiritualism leads a girl to Matricide." The facts are, as shown by the particulars below the heading, that the girl in a fit of melancholy killed her mother.

Her father dropped dead while at breakfast some months previously. She said at the trial:

"It was an exceedingly great shock—one from which I have never recovered and never will. I lost interest in everything. I lost sleep. I fell off in weight many pounds, I was melancholy."

She visited two mediums in Chicago, who told her that her father was lonely and would not be happy until she and her mother were with him. This was natural. He died so suddenly, and was devoted to his wife and daughter, and was probably earth-bound and discontented with his surroundings, and the condition which his family were left in by his sudden departure. The girl's mind became unbalanced, and she could not sleep, she said. The newspaper account further states:

On Saturday afternoon, the day before the shooting, she went to Pittsburg and bought an ounce of laudanum. She went home immediately, getting there about 6 p.m. She ate a light supper with her mother. They spent the evening at home. The witness went to her room about 8:30 o'clock, her mother retiring a few minutes later. The relations between the witness and her mother had always been very affectionate and there had been no misunderstanding.

On the night before the shooting she had laid out her clothing, intending to kill herself. She tossed about all night and walked the floor. She continued her story:

"I had bought the laudanum with the intention of taking my own life instead of that of my mother. When I heard the clock strike I arose and, getting the bottle of laudanum, I started to pour it from the glass. Before I had finished this, the bottle dropped from my hand. My arms became like steel and I knew I must take my mother's life. I went to the bureau, took the revolver, and going to my mother's room, discharged it."

This was simply a case of temporary insanity, but she had been to a medium, and that was enough. Most likely she was a church member, but there was not a word said about that—no reflections cast upon the church she and her mother and father attended. It should not be ridiculed or misrepresented. Oh, no. But it furnished a good chance to throw some mud on Spiritualism, and write up a sensational story, and that the reporter did without conscientious scruples, and without facts to build on.

But here is a case where the crime was far more heinous, and no other cause than religious enthusiasm given, yet it seems to have been suppressed by the *Examiner*, perhaps lest it should reflect upon the church. It is from the *Chicago Record* of April 20, and reads:

SLEW HIS SON BY DIVINE COMMAND.

To atone for the crime of Cain, Abel Dykstra, a Dutch farmer living in the colony at South Holland, slew his five-year-old son Peter yesterday morning. He believed he was Abraham and that he had a divine command to sacrifice Isaac. For several days the man had been moody and he had begged his wife, Sophia, to remove their two children—Peter, aged 5, and Cornelius, aged 20 months—from his ranch in case he became suddenly insane.

Yesterday morning he met his wife and children on the way from the home of her father, Peter Van Drunnen, where they had gone for safety the night before. Dykstra kneeled and tenderly kissed the boy, and, leading him by the hand, all went home together. The mother went into the kitchen and was preparing breakfast, when she saw her husband in the yard whetting a scythe, while Peter played near him. Mrs. Dykstra ran out and took the scythe from him.

"I must do it this morning," the man shouted. "God has ordered me to do it."

Dykstra made a rush for the boy and dragged him to a shed near by and took up a corn knife.

"Papa, please do not hurt me," cried the boy, and he struggled to free himself from the man's grasp. Mrs. Dykstra also pleaded with her husband to release the boy, but in vain.

Holding Peter with his left hand, Dykstra drew the knife across the lad's throat. The vertebrae saved the head from being severed from the body. The boy ran nearly 100 feet before he fell and died.

Dykstra then saddled his horse, mounted and galloped to Lansing, three miles away. The mother, who had seen her child killed, hastily notified the neighbors and in a short time 50 or more men were chasing the fugitive. He was soon lost sight of in one of the marshes south of Harvey.

Dykstra rode to the house of John Meeker, a farmer for whom he had worked, and said: "God told me to sacrifice my boy, and, as much as I loved him, I had to do it to please God. After I killed him the devil laughed at me."

Not waiting to hear more, Meeker drove out in search of Constables Frank Harrington and Fred Randall. They arrested Dykstra and took him before Justice De Young. Deputy Coroner Reynolds held an inquest and committed the man to jail pending an investigation by the grand jury. Immediately after the verdict was found the officers started to bring the prisoner to Chicago, driving across country to Harvey to take a train. At 6 o'clock last night he was taken to the county jail.

Dykstra is 35 years old and a religious enthusiast. He sat up all Tuesday night reading the Bible.

Cases like Mr. Dykstra's are numerous, but the first-mentioned is a rare case, where it is insinuated that Spiritualism incited murder.

We are on the road home and the way is sometimes dark and dreary, but when we get there we shall see that every experience of earth was intended to fit us for higher joys.

In New Orleans, La., there is a School of Hermetic Philosophy and Occult Science, at 126 Carondelet St.

Natural Law.

What do those scientists (if they really are such, which is much to be doubted) who call themselves Spiritualists, mean by the words, when applied by them to spirit and spirit manifestations? Do they mean the law of physics? If so, I wish to know if the law of physics can in and of itself produce a spirit manifestation?

Is the soul (or spirit ego) subject to the same law, or set of laws, as is the physical mantle? If so, the ego must be subject to both integration and disintegration, a condition that takes place in the physical as often as every seven or eight years (if the science of physiology is correct) with our physical mantles. If the intelligent spirit or ego is of the same class of material elements with the drapery, and subject to the same law, or class of laws, it must be subject to like conditions of wear and tear; also to disintegration like the visible phenomenal tent; and if that is the fact, will some one inform us what it is that holds in memory occurrences which took place in youthful days, 70, 80 or 90 years previously.

Everything in nature reaches for light, whether vegetable or animal. The sunflower is such an intense searcher after light that the disk of its flower follows the sun. The potato growing in the dark cellar will send out its spindly stems toward any faint ray of light, and will die struggling to reach it. While life is pent up in the seed, darkness is necessary even, for its preservation. But the moment heat and moisture are applied light becomes necessary for its development into a healthy plant and to perpetuate its kind. Thus it is with the human family, the only possible chance for development and salvation is the development of a desire accompanied by the act of reaching out for light. The physical body may grovel in darkness, wealth and sensual pleasures; but the mind, the intellect—that part of nature intrusted to every human being—will reach out for light, more light, and through light only can life that is worth living come.—*Common Sense*.

The Reviewer.

The Daily *Vidette* of San Diego, Cal., has changed hands, Mr. B. A. Stevens being now managing editor. Mr. F. M. Gregg continues the business manager. We wish them abundant success. The new editor wields a strong pen and will make the *Vidette* interesting.

The Coming Age for May contains an article on "The New Education," by Prof. Jos. Rodes Buchanan, "Dreams and Visions," by Mrs. C. K. Reifsneider, and a good many other articles of interest. 20 cents.

The Annual Catalogue of the Pardee University, Lafayette, Ind., for 1898-9, is received and contains nearly 200 pages.

"Life would not be so very well worth living along these shores if it were not for the American cruisers, . . . which do many things that fail to appear in the official dispatches." Just how United States Naval officers sometimes deal with troublesome Turks, Mr. Barr tells in *The Saturday Evening Post* of May 13.

"Rules and Advice in Forming Circles" is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

Popular Clubbing Offers.

Occult PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

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It is an easy matter for philosophers to furnish knowledge, but not so easy to find minds to understand it; hence the proverb, "You can lead a horse to water, but you cannot make him drink." The young philosopher cannot measure the mind he wishes to approach, hence his mistakes. The old philosopher will turn with a sigh from those he fain would benefit, saying, "Alas, it is not well to 'cast pearls before swine!'" No learned person will hoard knowledge, but would gladly give it for the benefit of fellowmen; but even those in high stations are blind to the knowledge that would bring peace and happiness, and cling to that which springs from pure selfishness or superstition.—Sel.

My Own shall come to Me.

Serene I hold my hands and wait,
Nor care for winds or tide or sea;
I have no more 'gainst time or fate
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager haste;
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No winds can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone;
I wait with joy the coming years;
My heart shall reap where it hath sown
And gather up its fruits and tears.

The waters know their own and draw
The brooks that spring in yonder height;
So flows the good with equal law
Into the soul with pure delight.

The flower nodding in the wind
Is ready plighted to the bee,
And maiden, why that look unknd?
For lo! thy lover seeketh thee.

The stars come nightly to the sky;
The tidal waves unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

JOHN BURROUGHS.



The Editor is not responsible for the opinions of correspondents.

From Seattle, Wash.**TO THE EDITOR:**

The Spiritual Association of Seattle is duly incorporated under the laws of the State of Washington, and is a branch of the N. S. A. Our meetings are held in Foresters' Hall, and our rostrum is at present very ably filled by the well-known author and scientist, Dr. Sivartha, of California. The doctor will be with us during the present month at least; and longer if our purses will permit.

We desire to keep our Society in touch with the great spiritual upbuilding that is now taking place, and our rostrum constantly occupied with the best talent that can be obtained. We are not strong financially, but a living support can be given to worthy and efficient labor.

This city (Seattle) is rapidly becoming permeated with the philosophy of truth, but we need united effort. Will the public workers who contemplate a visit to this portion of the Spiritualistic fold, drop us a line? Should be pleased, at any time, to hear from those who can assist us in the work and at the same time find an opening for them in their chosen field of labor. R. F. LITTLE, Sec. South Seattle, Wash.

From Detroit, Mich.**TO THE EDITOR:**

The Central Spiritual Union, of which Dr. Burrows is president and pastor, appropriately observed its third anniversary by a banquet and social festivities at Star and Crescent Hall, on Friday evening, May 12. "The Ladies' Spiritual Union" had charge and an enjoyable time ensued.

MARGRET KINMAN, Sec.

Seattle, Wash.**TO THE EDITOR:**

We have three flourishing Spiritualist Societies in Seattle, with regular speakers over two; at the others, local speakers occupy the platform. There are two or three smaller societies, not incorporated.

The S. S. A. (Seattle Spiritual Association) has abolished Sunday evening tests, and holds a public test circle every Tuesday evening. Since we made this change some of the best class of Spiritualists have joined with us. We hear many favorable comments on our innovation, and intend to make a success of it. It is a success thus far, in that there is a very noticeable increase in harmony, and in the quality of our audience, and no decrease in revenue. L. I. GIFFORD.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Ballad.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—"Signs of Spiritual Progress" was the topic upon which Mrs. R. S. Lillie discoursed last Sunday evening, in Occidental Hall. The establishment of independent churches and the liberal utterances of J. Minot Savage, Lyman Abbott, and others, indicate the progress of spiritual thought in our day, and there is much cause for encouragement. Mrs. Lillie improvised a poem from the words of her text. Mr. Lillie sang "Sweet Golden Days" with Mrs. Sadie Cooke as accompanist. With a "good night" from the speaker, the meeting closed.

Mrs. Logan's Meeting opened last Sunday with a spiritual invocation by Mrs. Logan. Dr. Carpenter spoke in a philosophical strain, and the music was furnished by Mr. McNorton and Mr. Keller. Mrs. Owen exhibited some very fine "spirit pictures." Mr. Welker spoke of the material universe as the manifestation of thought. Mr. McNorton and Mr. Keller spoke of healing. Mr. Heiss played the piano under spirit control. These meetings are free to all, and are held at 305 Larkin St., from 1 to 4 p. m., every Sunday.

Universal Spiritual Association.—"Practical Questions" drew a large audience last Sunday, at 20 Eddy St. The world has always crucified its advanced thinkers first, and then builded monuments to their memory afterward. This meeting is a part of the world. Next Sunday the subject will be "Faith." At noon, sharp.

Lyceum Picnic.—The children, young and old, together with many friends of the Children's Progressive Lyceum, went upon a picnic excursion to El Campo last Sunday. The excursion party crossed the bay on the 10:30 boat and returned at 5 p. m. Tables were spread for luncheon in the grove, and dancing was indulged in at the pavilion. Every youngster voted the affair a great success, and what they want is "more." This Lyceum holds regular sessions every Sunday morning from 10:30 to 12 m., at 909 Market St. Pay it a visit.

Mr. and Mrs. Eberhardt intend to fit up a hall for their use in holding meetings. It will be called "The Temple of Truth."

A Lyceum Aid Society is being organized in the Mission, for the relief of distress among Lyceum children and their parents. This is a good work, and should be well supported.

Personal.—Mrs. Belle J. Morse, of Watsonville, is visiting friends in this city for a few weeks. Mrs. Morse was the first president of the Ladies' Aid Society, and has a host of friends here.

Reception to Dr. Peebles.

Dr. J. M. Peebles, enroute from San Diego to Battle Creek, Mich., tarried a few days in San Francisco, the guest of Mr. and Mrs. T. G. Newman. A goodly number of his friends assembled at the invitation of Prof. and Mme. Young at their residence on McAllister St., last Wednesday evening, to do honor to the distinguished guest. Mr. M. S. Norton, President of the State Association of Spiritualists, did the honors of the occasion, and the following friends gave expression to their regard for the doctor, each in their own way: Mme. E. Young, Thos. G. Newman, Mrs. Dr. Janney, Prof. Schultz, Mrs. D. N. Place, Mrs. Fanning, Prof. Holt, Mrs. Dr. Treadwell, Dr. Roberts, Mrs. L. S. Drew, Prof. Young, Mrs. Jennie Robinson, Prof. Bothwell, Mrs. R. S. Lillie, and Mr. J. T. Lillie. Dr. Peebles responded to the words of welcome and regard in his usual happy manner, and expressed a wish that all might meet again, when he returns from his fourth trip around the world. On Thursday evening he began his long, tedious journey across the continent, followed by the kindly thoughts and best wishes of the Spiritualists of the Coast.

Mission Lyceum Party.—The next regular monthly social of the Mission Lyceum will be held on Wednesday evening, May 31, at Excelsior Hall, Mission St., between 19th and 20th streets. Admission 10 cents.

Mediums' Protective Association. This society held its semi-annual business meeting of members, last Sunday at 1346 Market St. The following officers were elected: President, W. T. Jones; 1st Vice-President, Mrs. Sarah Seal; 2nd Vice-President, Mrs. Cleveland; Secretary, J. T. Roberts; O. A. Kraus, Treasurer. Mrs. H. A. Griffin was elected a director to fill a vacancy. This society will start a public meeting at once, and desire to co-operate with the State Association and other spiritual organizations to better the conditions for mediums, and the spiritual work generally. A special meeting of the Board of Directors will be held next Saturday evening, at the same place. All members are invited to attend, as well as all persons who may desire to become members.

Oakland.—The conference meeting at A. O. U. W. Hall, 1159 Broadway, Oakland, last Sunday, was well attended and interesting. The subject for discussion was, "What are the benefits of spiritual unfoldment?" At 7:30 Mrs. R. Cowell was greeted by a large audience. She delivered a short lecture upon the subject, "Sunshine and Shadow." Her many spiritual messages were well received and convincing. These meetings will continue until further notice. Cordial invitation extended to the public. C. F. VAN LUEN.

Los Angeles.—Prof. W. C. Bowman is lecturing to good audiences for the Harmonia Society. The Society of Truthseekers had an election and on May 7, Mrs. Browning installed Mr. J. W. Briggs as President with a beautiful ceremonial of flowers. Mrs. J. Warren followed with psychometric readings.

Ladies' Aid Reception.—On Friday evening, May 12, this society gave its regular reception and social to friends in Occidental Hall. These socials are "free and easy," and those who are in search of "freedom," along social lines, should attend and join in the eloquence, music and dancing. All are welcome.

The Drew-Robinson Meeting.—A crowded hall greeted these mediums last Sunday evening at 909 Market St. Mrs. Miller presided at the piano, Mrs. Jennie Robinson and Mrs. L. S. Drew occupied the platform. Mental questions were answered and many other phases of mediumship manifested. These meetings are very interesting and instructive.

San Jose.—Mrs. Cowell finished her work with our society and has gone to her home in Oakland. Our meetings are interesting and well attended. Mrs. Carrie Doner Stone will speak for the society for the balance of this month. Last Sunday evening the house was full, her lecture was fine and tests following pleased every body.

We have fine local mediums: Mrs. Lester, Mrs. Marcen, and Mrs. York. Lately Mrs. Hendee-Rogers one of the oldest mediums on the Coast came here from San Francisco. It is arranged that she will occupy the platform with Mrs. Stone. The cause is progressing here and many are becoming members.

Last Thursday evening the hall was crowded. At these meetings, mediums and all may give their views. Speakers and mediums coming this way will please call and we will try to entertain them.

HENRY H. NICHOLS, Sec.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p.m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

News Items.

The National Teachers' Association will hold a meeting in Los Angeles in July. Tickets good for two months, sold on very reasonable terms, will bring many to the Pacific Coast.

Moses Hull has commenced his second year as pastor of the First Spiritual Church of Buffalo, N. Y.

Dr. N. F. Ravlin is laboring for the Minnesota Spiritualists.

The Missouri Valley Campmeeting opens July 30 and closes August 27.

Passed to Spirit Life. from his home in Oakland, Cal., on May 5, 1899, age 58 years, Andrew Drynan, husband of Mrs. May F. Drynan, President of the Peoples' Society of San Francisco. Funeral to Mountain View Cemetery, Oakland, on Sunday, May 7.

A Good Example.—Mrs. Perkins, Oakland, Cal., writes: "I have received John Brown's book, which you sent me as a premium with the JOURNAL. I find it to be intensely interesting, and enclose another dollar to have it and the JOURNAL sent to a friend, who has become convinced of the truth of our beloved Spiritualism." That is the way to help build up the Cause and spread the light. Each reader is invited to follow this noble example.

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 25, 1899.

1429 Market Street, Between 10 & 11th Streets.

THE BORDERLAND.

VOICES FROM THE SPIRIT LAND.

JOHN S. ADAMS.

In the silence of the midnight,
When the cares of day are o'er,
In my soul I hear the voices
Of the loved ones gone before;
And the words of comfort whispering,
See they watch on every hand,
And I love, I love to list to
Voices from the spirit land.

In my wanderings oft there cometh
Sudden stillness to my soul,
When around about within me
Rapturous joys unnumbered roll,
Though all around is tumult,
Noise and strife on every hand.
Yet within my soul I list to
Voices from the spirit land.

Loved ones that have gone before me
Whisper words of peace and joy;
Those that long since have departed
Tell me their divine employ
Is to watch and guard my footsteps;
Oh it is an angel band!
And my soul is cheered in hearing
Voices from the spirit land.

—Poems of Life.

Dr. Doddridge's Vision.

One evening, after a conversation with Dr. Samuel Clarke, Dr. Doddridge dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but city and village, mountain and valley, forest and sea, all alike were invisible. There was naught to be seen below save the melancholy group of friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness.

They traveled through a vast region of space, until at length the bairments of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted across their path, the guide informed him that the place he beheld was for the present to be his mansion of rest. Gazing upon its splendor, he replied that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him, and that although the building which they were approaching was superior to anything he had ever before

seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would in a short time receive a visit from the Lord of the mansion; meanwhile the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone.

He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas angels who, unseen, had ever been his familiar attendants, and, sent by God, had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was

sank down at his feet completely overcome by his majestic beauty. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and having drunk himself presented it to him, saying, "This is the new wine in my Father's kingdom."

No sooner had he partaken than all uneasy sensations vanished. Thrilled with an unspeakable joy that glided into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke; tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness!

A Psychic Experience.

Before me lie this week's spiritual papers, and as I endeavored to read I was overcome by a silent influence and became very clairvoyant. Before me passed the great Chicago Exposition with all its many splendors and a special effort was made by the controlling intelligence, to bring before me the Parliament of Religions. I saw how all the Congresses contributed their relative force-streams thereto, and among them the Psychical Congress ranked highest. Great effort was shown on those lines by those high spirits to whom the destiny of mankind is supremely intrusted. They inducted great quantities of substance and force for new thought, so it seemed, to cause men to think, reason and learn how all events have their sequels in course of time, and that only when thus joined, can desired harmony result.

Then I saw a wilderness and mountains from which great force streams started, and heard at the same time these words, "From the wilderness of Sinai and from the hills of Judea, two strong supernal force-streams issued forth on a special mission. Their course has often been obstructed, but now they are near to a point where they will join the force-stream of the present spirit outpouring or Modern Spiritualism in its broadest, purest conception, then: as united force they will go forth on their sacred mission of peace and good-will to all mankind."

Here the scene changed, and the condition of our glorious country and that of the entire world seemed to be unfolded before me. Oh! What a painful sight to see all classes of people in low grades of manhood and womanhood, surrounded by crude force-currents. It is their environment. They are infilled, actuated and moved on by it. They are captives in many ways and need the strong help and sympathy of all who are not so encumbered.

Then came our capitalists and working people upon opposite, but parallel lines, and both parties seemed alike in peril, for the crude forces around one class and the forces of worldly ambition around the other, seemed to inspire defiance. As I saw this I said—truly a tremendous crisis is upon our country, yea upon the whole world, unless higher powers and forces can prevent it.

Then a most glorious sight greeted my vision. The descending force-streams of love and pity for suffering humanity, were so great that they sounded like the rushing of mighty waters, but as they reach earth there was not enough of pure, concentrated physical energy and force to receive and apply this re-inforcement, thus to a great extent it was wasted.

This is the exact state of things at present,



B. Fay Mills, the Eloquent Orator.

[See Fourth Page.]

prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollections, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in it all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived, the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his presence, that he

but at a turn, I saw that there is enough good in this world and in the people to meet these descending force-streams, but it needs to be united and when so united it can and will move upon all the defences of evil; level them, rescue the poor, suffering captives and restore them to their normal conditions.

At present, the demon of distrust, dire necessity and malice actuates them, and their condition is one of hell or woe. As I saw this and felt that the purposed force-union would yet require some time, I groaned in spirit and said—Lord of Life! Creator of all that is, I pray thee that those powerful force streams of sympathy, love and pity for suffering humanity, be directed by heaven's power, independent of mortal help, upon all defences of evil and deliverance be thus wrought for all people. The answer to this plea came clear and decisive thus: It cannot be done, for the reason that these force-streams referred to are special helps unto mortals, apart from the all-pervading impersonal energy that sustains life in all its gradations. Therefore they are rejected at all finite centers. They cannot figure in world's conditions as strictly *legal tender* in humanity's behalf until they are *imbibed* and so humanized, comprehended, then supplemented by mortal sympathy and true desire for the weal of all people.

MRS. M. KLEIN.

Van West, O.

Thrilling Experience.

Mr. Coates lived on a farm near Mattoon, Illinois, and had never paid any attention to Spiritualism. He had a brother-in-law living at Jonesboro, Ark., and running a sawmill. Mr. Coates' father-in-law, Mr. Frazier, lived a mile away, and that evening Mr. Coates attended a dance at his father-in-law's house.

"As I came back," said Mr. Coates, "I saw the figure of a man ahead of me. I could not tell whether it was coming toward me or walking away. It disappeared around the corner of a straw shed, and I went into the house. I had no sooner put out the light and gone to bed than I had a frightful vision. I was not asleep. My head had barely touched the pillow and my eyes were wide open.

I saw my brother-in-law, Frank Frazier, and a man fighting. The man, whose figure was indistinct, struck Frank two blows with his fist, cutting his cheek and forehead to the bone. Then the encounter changed from a fist fight to a fight with knives, and Frank's opponent ran a long dirk through his heart. My brother-in-law's left arm, too, hung limp as he reeled to the floor, and the vision vanished. The next morning I told it to my wife and to my other brother-in-law at Mattoon. They all laughed at me. That day at noon we had a telegram saying that Frank had been killed in his sawmill. He had been caught in the machinery, his face beaten up in the manner I have described, his left arm broken, and his heart pierced by a steel shaft. His astral body had come to me about ten hours before the accident. The story of Frank's death and of my vision are well known in Mattoon."

WARNING TO A CHICAGO MAN.

"Farmer" Coates also tells of a warning which was given at a seance in his house, to George Robertson, a Chicago railway man. "Mr. Robertson," said Coates, "was warned by a spirit and talked with him, that there would be an awful wreck on a road on which he was going to take an extensive Western trip. Robertson did not put much faith in the warning and started a day or so after that. After he had started he thought about it rather seriously. The wreck came, and it so happened that his life was saved by the warning. He came back to Chicago to thank the spirits."

Evolution of Mentality.

[Concluded—from last week.]

Humanity, in both the external and internal world, is composed of

TWO ORDERS, OR PLANES OF CONSCIOUSNESS, the *natural order* and the *spiritual order*. The first does not glide into the second with no line of demarkation between them, but they are separated by a discreet degree. This line of demarkation is bridged by regeneration. Nevertheless the soul unfolds progressively through the natural to the spiritual state. "First that which is natural, afterward that which is spirit-

ual." The affections of man in his first estate are, by their very constitution, partial and selfish, while those in the spiritual and angelic condition are *impartial, unselfish* and *universal* in their manifestation and application.

Man possesses all the attributes of God, but they are manifested progressively and on different planes of being. "In him dwells all the fulness of the godhead bodily," yet in a germinal condition, and he unfolds to the angelic through what is called death and the resurrection; not *material* death, but mental and affectional death. Nevertheless, material death is in the line of progress.

THE HUMAN SOUL HAS MANY ATTRIBUTES, and they are expressed through the brain faculties, which phrenology numbers and classifies. Each of these expresses a distinct love, which, in the first order of humanity, is related and adapted to earth and earthly surroundings, and passing out of the body into the ethereal world does not change its relation or its nature, which is still earthly. If there be one fact in Spiritualism universally pronounced, it is that by leaving the body we do not change our affections, nor their relation to earth; as before said, we are still of the earth earthly. Hence the necessity that Jesus should preach his doctrine of the new birth and the resurrection in the ethereal world, or disembodied state. He was three days and three nights, or three indefinite periods of time, in the heart of the earth, preaching to the antediluvian spirits in prison, who were disobedient to Noah's teaching of procreative laws. "Spirits in prison" were those bound to their earthly affections. They were earth-bound spirits, as all are who pass out of the body unregenerate, or are not conceived and born of the spirit of Christ.

We are all aware that the only second birth recognized by most Spiritualists is passing out of the material body, and that death, so-called, is the new birth. That is not the esoteric and true Christ view of it. "Except a man be born again he cannot see the kingdom of God." Then, according to the Spiritualist's understanding, the kingdom of God can only be realized after physical death, which is very much like the orthodox view; while a Theosophist's idea of it is through so many material births, and so far away in the future that one needs the mental telescope of a *mahatma* to get a glimpse of it. But that kingdom was to come to earth to people still in the flesh, for the disciples were taught to pray, "Thy kingdom come on earth."

No matter how palpable the kingdom of heaven may be, it cannot be seen unless the individual be on the way of

THE NEW BIRTH.

Why? Simply because he has not become unfolded to see it; his mental eyes are not of the right sort by which to recognize it, it is discerned by spiritual consciousness.

Intensely selfish persons, looking at a disinterested act, can only see a selfish motive at the bottom. All their revelations come from flesh and blood. "The natural man discerneth not the things of the spirit, for they are spiritually discerned."

Spiritualism, then, has no resurrection, only going out of the fleshly body, and the orthodox idea is the resuscitation of dead flesh and bones, while the true Christian resurrection is of the soul, and may be in this body. When a person opens the doors of the affections, and becomes conceived by the spirit, the natural man is on the way to "die in Adam" and be made alive in Christ. This "dying in Adam" is not "shuffling off this mortal coil," but is dying of the carnal affections, which are at enmity with the Christ sphere.

The selfish affections are not subject to the laws and usages of the unselfish loves. In other words, "The carnal mind is at enmity with God; it is not subject to the law of God, neither indeed can it be." Hence the necessity that the Adamic man should die that he may be quickened by the spirit—made alive in an unselfish socialism.

THERE ARE TWO WORLDS, and they are right here; *this* world and *that* world. People in the natural degree are children of *this* world, and genuine Christians, like Jesus and the Apostles, like Ann Lee and the honest self-denying Shakers, and a few other persons who have come to the end of the age, are children of *that* world. Those who are accounted worthy to obtain *that* world are children of the resurrection, who can die no more,

for their selfish affections have been crucified, and their souls have evolved loves that are impartial, universal and immortal; they are equal unto the angels, for whether they live in the body or out of it, they do all for the glory of the unselfish world. These are they to whom the end of the age has come, and that is all the end of the world there ever will be. When we find a warring Christian, or Christian Scientist or Spiritualist, we know to which world the person belongs. "Jesus said that his kingdom was not of this world, if it were his subjects would fight.

We want to bring this matter as near home as possible, to see if we cannot have a

PRACTICAL HEAVENLY KINGDOM HERE AND NOW, if there be not one here already. Spiritualists expect to realize a glorious world which eternal progress will bring around sometime in the future. The church-goer, too, hopes that sometime and somewhere "eternal day will exclude the night, and pleasure will banish pain." Theosophists, too, are looking for blissful ease, a long rest in *devachan*, and sometime in the almost interminable rounds of reincarnation their "nucleus of a universal brotherhood" will be made a practical, world-wide socialism on this moss-grown and rock-ribbed old earth. But

WE WANT THIS BROTHERHOOD NOW.

In view of these varying and unsatisfactory expectations, perhaps the old question may not be amiss: Men and brethren, what shall we do to be saved? Saved from these conflicting theories and antagonizing and agonizing affections, and realize buoyant hope, fraternity, peace, harmony and joy?

Let us try to particularize and bring

MENTAL SCIENCE

to bear on this subject by taking a few illustrations from the nomenclature of phrenology. First, acquisitiveness; this is a brain faculty, and expresses a love that is innate in the soul. Its language on the earthly plane is to acquire and possess property as such, and is the feeling of mine and thine; while in the heavenly government this faculty loves to acquire and possess for uses to which acquisitions can be made available for the general good. And when these uses pass away by our going into the invisible realm, this faculty is still in harmony with our environment, for it can then acquire whatever is needful in the Summerland. Such things as new thoughts, ideas, principles and ways and means by which to aid each other and sensuous humanity to adjust themselves in union and harmony with eternal laws. The angelic language of this love is, we, ours, us; not "me and mine, my wife, my son John and his wife, us four and no more." It would be interesting to illustrate how all the various faculties or loves—for each faculty expresses a love—must be sown, and die, and made alive.

It may be asked,

WHAT IS THE MODUS OPERANDI

of this mental process of death and resurrection? Somewhat like this: Every love; for instance, love of property springs from vibratory action of the molecules of a certain part of the brain. When, by the power of concentration and will, we suppress this activity, we open the door to the divine guest, who raises the vibration of the molecules and refines them, causing this love to partake of the universal character of the sphere of the spirit. Thus regeneration begins.

Paul said he died daily, meaning that his earthly affections were continually dying, and were as a dead body securely bound to his back, when he exclaims: "Who shall deliver me from the body of this death?" Then he expresses his thankfulness that his deliverance would come through the teachings of the anointing spirit. As to how the dead are raised, he illustrates from the work of the husbandman: "Thou fool (unlearned) that which thou sowest is not quickened (made alive) except it die, and thou dost not sow that body that shall be." So we sow our earthly loves and reap spiritual love.

Let us continue our illustration, and take the faculty of amitiveness, the sex-faculty, which is located in the cerebellum or lesser brain, and which manifests itself to our consciousness in love of the opposite sex.

Sex exists in all departments of nature and on all planes of being. As it is written, "the man is not without the woman, nor the woman with-

out the man in the Lord." This faculty is the largest in the brain, it dominates more or less all the other mental powers, and is the foundation and tap-root of the whole mental and affectional tree of life.

THIS TREE IS THE LIFE

of the natural man that Jesus advised all, who desired to follow him and be his disciples, to hate.

Right here is a pressing question: If this love or faculty die, what will be its manifestation, and how will it be expressed in the new birth or resurrection state? This state, remember, is in the material body. We apprehend that this question is very much like that of the ancient Sadducees: Whose wife will the woman be, who had seven husbands? You do err said Jesus. You err in supposing there are husband and wife in the resurrection state. Those who are married are as those who are not married. In the resurrection they do not marry.

This love element in the natural order of humanity is that which is attracted by and admires the external, while in the resurrection world it gives admiration and love for the attributes of the feminine or masculine mind, heart and soul.

Philoprogenitiveness — love for children — when born of the spirit creates a love for all children and dependents, and is impartial, but in the natural man its language is to love its own.

The faculty of veneration in its natural expression, is love and worship of a visible or invisible potentate. The natural man, if he worships at all, is inevitably an idolator, while the spiritual man or second Adam worships principles — worships in spirit and in truth, because his "God is spirit."

So we might proceed to illustrate similarly with every faculty of the human mind, each of which must be born again — resurrected to a high plane of spirituality. The Adam must die and be raised to the Christ-sphere. "If ye mortify the deeds of the flesh, ye shall live." "As in Adam all die, even so in Christ shall all be made alive." EDMUND YOUNG, M. D.

The Force of Auto-Suggestion.

"Power, reft of aspiration;
Passion, lacking inspiration;
Leisure, not of contemplation.

"Thus shall danger overcome thee,

Fretted luxury consume thee,

All divineness vanish from thee."

"If the vain and the silly bind thee,
I can not unlock thy chain;
If sin and the senses bind thee
Thyself must endure the pain;
If the arrow of conscience find thee,
Thou must conquer thy peace again."

Auto-suggestion is the most practical, as well as the most potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force which Keeley sought to discover, yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.

Auto-Suggestion proceeds from our higher self. It is the higher controlling the lower; but while we are largely unconscious of the nature and power of this higher self and its relation to the lower, we can never receive the full directions it offers nor clearly comprehend those that we do receive. There has been a great deal of talk about the lower and the higher self; the consciousness and the subconscious; and much of this talk has steeped the subjects in mystery rather than left them clear.

Leaving the variously vague terms let us simply call this higher consciousness our real self. Let us conceive of it as the immortal being who is temporarily incarnated in the physical world, but whose truest real life is still within the unseen world and companioned by unseen friends. Now it is only a part, a fragment of the complete consciousness which animates the temporal body. "Our life is hid with Christ in God." That is, our real life is being lived in the unseen world. The degree in which the lower conscious life is able to draw upon this larger and more real life, the finer and more important are its powers and achievements.

The secret of success and happiness would be to establish the relations between this higher and more permanent and real self and the lower self, or the objective consciousness. Auto-suggestion is made by the higher self to the lower. Just in proportion as the latter can relate itself to the former and learn to recognize its messages, just in that proportion will life be joy and exhilaration.

Now it is possible to realize this higher self in the daily, outward living; to come into a unity with this larger spiritual force from which the conscious spirit draws its energy, and thus receive the constant guidance, the unfailing instruction of auto-suggestion.

How can it be done? First, by a recognition of its possibility. Let one learn to think of himself as a spiritual being dwelling in a spiritual world, with the responsibility upon him to order his outward manifestation of life while here with the serene dignity, courtesy, sweetness and love that is the natural expression of the higher nature. He must live worthily of himself.

Again, he must train himself to rely on this higher nature. The spiritual self has its spiritual perceptions. It can see and hear what cannot be seen or heard by the outer eye and ear. It perceives, as by clairvoyance and clairaudience. For instance, a lady went out one evening to call on two friends. Having made the first call she was about to turn off to the street on which the other friend lived, when she asked of her higher (her real) self if this friend were at home? And had she better go to the house. The reply came after a minute or two, sifting into her objective consciousness, directing her not to go that evening, but to go the next morning. She obeyed, and found that the evening before the friend had been out of town, and that the hour she had chosen in the morning was the one especially convenient for the friend to see her.

The familiar experiment of waking one's self at any hour in the morning is well known. Any person can soon train himself to waken at the time he fixes upon the night before with the unerring regularity of the most perfect time-piece. He has only to say to himself, on retiring, clearly fixing the thought in his mind, I will waken at 6, 6:30, 7, 8 — whatever time he chooses — and if he cannot accomplish this at first he will soon be able to control the wakening. In the same manner he may control the next day by stamping certain images as the plastic astral world over night. He may stamp it with joy, with achievement, with success. It is simply allowing the higher self to take the control and living in the spiritual world of forces, rather than passively and blindly in the physical world of causes.

A certain education of the body is essential to the more complete grasping of this life. To eat lightly and simply; to take the cold bath on wakening in the morning, followed by the Dr. Lewis system of exercise with dumb-bells for a few minutes; to have a half-hour for reading, prayer or meditation before breakfast — this is to begin the day aright, and to train the body to be a flexible, elastic instrument for the spiritual being to use. Walking in the open air is also essential; and certain physical, mental and spiritual observances will completely transform and regenerate any person who is faithful to the higher ideals. Of course it is this auto-suggestion that cures disease and wards off all illness when its laws are understood.

LILIAN WHITING, in *Suggestions*.

Some Questions and Answers.

Who owns the earth?

Nobody in particular; the earth belongs as much to one person as another, and it is for all to use as long as they live.

Correct. Then it follows that all have equal rights to the use of the earth, does it not? Well, that being the case, is it right for any one person to monopolize any portion of the earth which others need, unless the monopolist pays to others whatever the use of that special privilege is worth?

Certainly not.

Very well. Now since it would be impossible to divide up and parcel out the land among all the people, satisfactorily and equitably, is it not the proper and wise plan to allow each one to appropriate as much of the earth as he pleases, but compel him to pay to others the annual rental value of that special privilege?

Manifestly such would be the best course to pursue. Who is the rightful owner of anything produced by human labor?

The rightful owner of any labor product must be the person who produced it.

Correct again. Now if a man is the rightful owner of what he produces by his own efforts, has the State a right to take that or any portion of it from him, except in punishment for a crime, or for the public good under the right of eminent domain, and then only by allowing him full compensation? Certainly not.

Would ground rent, if taken for public uses, be sufficient for all legitimate public expenses? Undoubtedly it would be.

Then is there any good reason why labor products of any kind should be taxed for the purpose of raising public revenue?

None whatever.

RALPH HOYT.

Vaccination.

I wish to add my voice to the cry of "Stop the vicious practice," and to endorse the arguments of Dr. Peebles, for reasons of my own experiences.

I have practiced medicine for more than 40 years under the sanction of the best schools, and by permit of the States of Indiana, Illinois and California; and for 20 years I practiced vaccination. During the war of the rebellion I nearly ruined members of my family and some of my neighbors by inserting scrofula into their blood by vaccine virus, and I stopped the practice for several years. But while residing in Chicago, the city enacted a law compelling vaccination and refused school privileges to children without a physician's certificate of vaccination.

I visited the Rush College of Medicine and attended the clinic of Dr. Parks, an eminent surgeon. After his lecture he was asked what he thought of Koch's method of curing scrofula and consumption by the lymph inoculation. He replied that he had not given it thought enough to render an opinion; but we must wait for experience as we had for Jenner's vaccination for smallpox.

After the clinic, I introduced myself and by permission inquired thus: Is smallpox scrofula? "Yes." Is varioloid chronic smallpox? "Yes." Did you ever cure chronic scrofula or know of its being cured? "No." Do you not think that scrofula has increased more than 50 per cent above the increase of population since vaccination has been practiced? "I have never given it thought; but I think it has." Dr. Parks "passed over" about two weeks after that interview.

Soon after that conversation a smallpox epidemic broke out in Chicago. There was 35 localities infested, with many cases of death and injury and there could not be found any exposure other than vaccination.

I know of one man who lost an arm; another who was sick several weeks with a bad arm, outside of my practice.

I had one patient who was vaccinated by another physician, who came near losing her arm, and many others who were in great danger.

I had refused to vaccinate any for some time, but to serve the interest of my patients I resorted to a method of my own. I scarified and immediately applied a drop of croton oil to the wound; this produced a scar but the oil killed the virus. This answered the law's requirements and did not endanger my patients.

I am strongly opposed to the laws compelling vaccination, for the reason that I believe it to be the most prolific cause of cancers, consumption, and all scrofulous diseases, and if continued will ultimately ruin the race. We can scarcely find a family in any civilized country free from scrofulous disease.

I utterly refuse to comply with the law enforcing vaccination, and advise all my patients to resist its enforcement.

Better die by the law than live in the torments of scrofulous disease. The varieties are legion. I find many cases of eczema that are inherited and cannot be traced to any other source than the doctor's lancet.

If any readers will, in fear, submit to the most unjust and dangerous operation of doctors' greed and ignorance, they should, after the operation, at once apply croton oil, or carbolic acid, and destroy the infection. Be advised by an old, experienced physician and be saved from more than the torments of an orthodox hell.

GEO. W. CARPENTER, M. D.

Relgio-Philosophical Journal.

A Modern Parable.

A Spiritist who however calls himself a Spiritualist, may be likened unto a man whose name was Know-it-all Pharisee, who at one time being in dire distress for the want of proper nourishment wherewith to sustain the earth life, applied for aid and assistance at the house of Mr. Teacher Have-some-Truth.

Upon the door being opened, he was directed to enter the dining hall, where a large table was spread, not only with substantial food suitable for appeasing the appetite of a hungry man, but also with all the delicacies and tempting viands of the season, and he was told by an attendant to sit down and help himself to what he chose. Instead of doing this, as a hungry man usually would, he looked over and examined the food that was on the table and seeing there some things that he did not like or fancy, and other things eatable that he had never before seen and did not therefore know the flavor of, he said he did not care to eat anything at all, as there was so much on the table that he did not like or did not know whether its effect upon his physical system would be good or not.

Besides this, he said he did not like the company that he found assembled in the dining hall. There were so many different varieties of people, of all sorts of standing and opinions. For instance there were the following well-known preachers, the Revs. Mr. Orthodoxy, of St. Peter's Roman Catholic Church; Mr. Dogmatic-Theology, the Presbyterian; Mr. Three-in-One, the Episcopal rector; Mr. Dipper, Mr. Sprinkler, Mr. Second-Coming, Mr. Seventh-Dayer, and many other preachers too numerous to mention. Besides the reverend gentlemen there were many laymen of both sexes, all partaking of the good things so freely provided for them, and finding, as they thought, nourishment suitable for each individuality. Mr. Know-it-all Pharisee would not eat of the good things on the table or associate in any way with those who were partakers of the dainties or substantial viands placed thereon, and he therefore had to pass out, his wants and needs be unsatisfied.

JAS. U. SPENCE.

P. S. Those who may wish to send interpretations of the foregoing modern parable are welcome to do so, addressing the same to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, San Francisco, Cal.

Our National Responsibility.

There has been much newspaper and pulpit discussion of the recent lynchings and the cause thereof, which have occurred in Georgia and other of the former slave-holding States; special attention centering on the late occurrences in Georgia. It is said "the person of a white woman is not safe from assault by the negroes."

"What shall we do with the negro?" is the all-absorbing question. Various suggestions have been made looking to an answer, viz., "Send them to Africa," "purchase an Island in the Ocean, and send them thither to work out their own destiny."

Let us look a little deeper into our responsibility in the premises, and the operation of inexorable law. Law that was never made, but always was, and was spoken by the great teacher of Galilee because it was true, not made true by virtue of being uttered by him, viz., "What thou sowest, that shalt thou also reap;" again, "The measure ye mete shall be measured to you again."

When in the history of the 200 years of the existence of slavery, was the person of the colored woman safe from assault by the white men of the South? Let history and the palpable evidence exhibited every hour in the day in the streets of Chicago, as well as every other large city in the Union, answer.

We do not offer this thought in extenuation of crime. It is but the legitimate result of the deeds of the fathers of the present generation in the South. On the government of the United States rests a grave responsibility in the case. The government owes a higher duty to the colored race than to transport them to *any* clime. We brought them here against their will, subjected them to untold cruelty and degradation for over 200 years. We reaped a heavy harvest 30 years ago, yet not the whole harvest; we are still reaping. "The mills of the gods grind slow but fine." The measuring-back process is going on. The harvest of the sowing is

being reaped. The law is paying its dividends, terrible though they be.

"What shall we do with the Negroes?" Certainly our obligation to them cannot be discharged by branding them as a pest, an unwelcome element in our country, and transporting them anywhere. The duty of our government is to expend treasure without stint in leading, guiding, instructing and educating them, as well as by an iron hand, suppressing crime of any character—thus bringing them up to a higher civilization and helping them to an honorable citizenship.

CYRUS AVERY.
Chicago, Ill.

The Relgio-Philosophical Journal.

ISSUED WEEKLY, AT \$1.00 A YEAR,

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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☞ This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MAY 25, 1899.

☞ Dr. Briggs, who was too liberal for the Presbyterians, has been ordained a priest of the Episcopal church in New York, by Bishop Potter. Though the Episcopal Church has a lot of trash in the "Book of Common Prayer," which many of its priests cannot accept as truth, yet it is one of the most liberal of the churches in opening its doors with a cordial welcome to lay heretics from other churches. This shows the tendency of the times. The church is breaking away from its ancient moorings. It must either accept the ever-advancing thought of the present age or die.

☞ Trusts, combines and syndicates are the curse of the present age. It is a hopeful sign that a movement is gathering force in all parts of the country against these nefarious schemes. We notice from our exchanges that the legislature of Arkansas has already passed a law prohibiting agreements among insurance companies. This is regarded as the inauguration of a similar policy with reference to other combinations. In Missouri the Court of Appeals has decided that the payment of a debt to a trust cannot be legally enforced. Similar expressions of enmity to the great industrial combinations are in process of concrete formulation in several other States.

☞ The "Old South" Congregational Church of New York, on April 27, voted to drop the Westminster Confession, thus formally renouncing all allegiance to the Calvinistic system of theology. The reading of the ancient document, we are told, caused a shock of surprise and amusement, as if the opening of the family closet had disclosed a forgotten skeleton. The resolution was carried almost unanimously. There was not a single mourner present at the burial of the dead Calvinistic symbol: it was merely the decent putting out of sight of a dried-up theological mummy. Verily, "the world is moving on." This action of the Old South church shows the immense change of belief during the past century. Calvinism once so powerful and dogmatic, is now fading out of sight—giving place to new thought, with more humane and rational theories.

Tyranny of the Dead.

A sermon by B. Fay Mills on the above subject was lately delivered at Boston, Mass. It was a grand effort and in it he dealt some telling blows at orthodoxy. An engraving showing its delivery, may be found on the first page of this issue. Speaking of the "tyranny of the dead" over the individual, he said :

No one of us chose where he would be born, or when, or how. No one of us selected his father or his mother, so far as we are aware. We did not choose our surroundings; we did not decide whether we would be rich or poor. We did not settle the question of our mental ability; we did not decide whether we would inherit health or disease. So far as we are conscious, we did not even choose whether we would be Africans or Americans.

To show how we are enslaved by the past ages, he said :

Once in a while a man realizes something of how he is the slave of the past, and rises up and says: "I will be free!" but he does not take many steps before he finds that he is immeshed in a web that he cannot break, before he stumbles into a trap or net, and finds that his so-called freedom is elusive and delusive.

To show that what was liberalism 300 years ago is just the opposite to-day, he said :

There are some who pass for liberal people to-day who are taking the thoughts of dead men that were liberal in their time but are illiberal in ours, and are using these great thoughts of the liberators of the past as clubs with which to smite the sons of the prophets.

There are some who hold the views of people 40 or 50 years ago on religious subjects, and still pass for liberal people. They have been standing there saying, "I am liberal," and the procession has swept on past them.

Take people that are called by the name of Calvin; the glory of Calvin was that he was a reformer who broke away from the old traditions, and from everything that seemed to him like superstition—how can a man be a Calvinist now, and believe what Calvin believed, any more than Calvin could have been a true man and believed what people believed 300 years before his time?

Then we have the Lutherans, conservative among the Protestant churches, organizing themselves against progress in religious thought. What did Luther stand for? Luther stood for the right of private investigation, and of each man being the judge of what the Bible taught, and of what he ought to think, and of what he ought to do.

No man is a Lutheran or a Calvinist or a follower of Channing or a disciple of Theodore Parker who does not stand to-day in the front rank of original human thought and of religious progress and development.

☞ As a straw, showing the drift of the modern thought, we could call attention to the fact that 50 or 75 years ago, probably three young men out of every five that graduated at any of the colleges immediately entered the ministry and engaged in the business of trying to build up some old religious dogmas that had been handed down to us from the ignorant, bigoted and superstitious past, and that the other two became either lawyers or doctors. The majority of the college graduates of this day and generation have an idea that they can lead more useful lives, than in seeking to perpetuate any of the old musty, religious creeds.

An exchange says that out of 400 young men who will now graduate from Harvard college, which in the early part of this century was the greatest manufactory of theologians in the country, not a single one intends to take up the study of theology.

☞ Mr. Edward W. Bushyhead is now Chief of Police at San Diego, Cal. He took charge of the office on Monday, May 15. The JOURNAL sends congratulations. Mrs. Bushyhead has for years been one of the leaders of the Spiritualist movement in California.

A Medical Plot Foiled.

Some three weeks ago, says the Duluth, Minn., *Tribunal*, Dr. Thomas H. Storey, the Mental Healer, who is a regular graduate of the Vitapathic Medical College of Cincinnati, Ohio, one of the leading institutions in this country where the science of mental healing is taught, was arrested for the atrocious crime of relieving people of their ailments without the use of drugs, and he was bound over to court; and the grand jury last week indicted him for the same heinous offence.

His case came on for trial in Court, before Judge Ensign, his attorney being Mr. S. D. Allen. A great effort was made to secure his conviction, one of the officers of the State Medical Society being brought up from St. Paul to prove that the accused had no license from said board to "practice medicine," and some of the city physicians were also present to assist in the good work of securing a conviction.

After the prosecution had introduced their testimony, however, Judge Ensign, on motion of Mr. Allen, promptly dismissed the action on the ground that the prosecution had wholly failed to make out a case, under the law. Dr. Storey was charged with "practicing medicine" without license, which of course means, using medicine without having a license to use it, but "medicine" is something that he emphatically does not use, and hence, under the law he requires no license for his method of treatment.

This is a strong point. The Mental Healer uses no medicine, therefore does not "practice" with it.

In Brazil they have founded an association under the denomination of "Sociedade Psychica de Sao Paulo," with the object of studying the development of Occultism. Its president is Gentil Maura. This society will shortly publish a monthly entitled *Revista da Sociedade Psychica de Sao Paulo*, and announces that it intends to develop fully the study of Sciences, and asks the co-operation of all foreign colleagues. The name and address of the secretary is, J. P. de Azevedo Marques, Rua da Boa Vista, No. 42, S. Paulo, Brazil.

The clergymen who sneer at Spiritualism, averring that some of its adherents are not up to the standard of morality, should look at home. Priests and ministers, as well as prominent laymen, are almost daily published as thieves, liars, murderers, and disreputable characters generally—but it does not follow that all are vile, any more than it does that all Spiritualists are so. The tendency of the times is to demoralization. Last Thursday's San Francisco *Examiner* contained a large picture of a quarrel between two clergymen of this city, at the headquarters of the Methodist Book Concern. "You are a liar!" ejaculated one minister, whereupon they had a fisticuff, and were parted by other ministers, who witnessed the occurrence.

In the mountains in Alameda county, Cal., lives a refugee from Russia—who was a priest, and escaped from persecution on account of his liberal views, in the garb of a peasant. He lately visited Mrs. Thorndyke of Decoto, Cal. He speaks 14 languages and is a fine talker. He says that 20,000 refugees from Russia this year, have settled in the Saskatchewan Valley, Canada. They are called "Duch-Spirit," that is, followers of the spirit of humanity. In other words, they are Spiritualists.

The Peace Congress is now in session, at The Hague, Holland. We hope that it may result in decreasing the enormous armaments of the great powers of the world, which are

grinding the people down by heavy taxation for their support. To agree upon a plan for arbitrating the disputes which may arise between the Nations, will save much suffering, both in and out of the armies, as well as National wealth. The hope of the world now centers in this Peace Congress.

Dr. L. Schlesinger is now in Jackson, Miss., and the Daily *Clarion*, of May 11, is on our desk. It devotes half a column to a report of what occurred when two reporters called upon him for a reading. It says:

One of the newspaper men called for the "spirit" of a one-time noted editor under whom he was once employed, and in transmitting the message from "spirit land," Dr. Schlesinger actually imitated the tone of voice and mannerisms of the departed journalist, at the same time relating incidents with which he could not possibly have had a previous acquaintance. Other incidents equally as startling took place.

The other newspaper man "called up" a fellow-worker, who died several months ago, and a rather startling and unexpected revelation took place. A conversation with an officer in the American army at Manila was one of the severe tests made of Dr. Schlesinger's ability.

The Reviewer.

THE VICTORY OF THE WILL, by Victor Charbonnel. Translated from the French by Emily B. Whitney. With an introduction by Lilian Whiting, author of "The World Beautiful," etc. 16mo. Cloth, extra. \$1.50. Little, Brown & Co., Publishers, 254 Washington St., Boston, Mass. For sale at this office.

This volume treats of spiritual realities in a simple and practical way, and with much beauty of style. Some of the principal subjects dealt with are, "The Formation of Character," "Sorrow and Life," "The Religion of the Ideal," "The Gospel of Morality," "Prayer and the Unknown God," etc. It will appeal to the spiritual-minded of all sects.

The *Revue Bleue* says of this work: "Victor Charbonnel has made a close study of our great moral problems. 'The Victory of the Will' is full of consoling optimism. The writer discusses lofty themes.... He upholds individual liberty and the freedom of the will, and his conception of suffering is that it is an indispensable part of the highest kind of life."

DRIFTWOOD, by Addie L. Ballou. 238 pp. San Francisco, Cal. The Hicks-Judd Co. Price \$1.25. For sale at this office.

The author is a pioneer in the cause of humanity, and has done good service for the past 30 years in the various reforms which have engaged the attention of the wisest heads and the most loving hearts of the present age. Her poems are all gems in the line of advanced thought and will be prized by all who love to read such soul-inspiring productions. The poem, "Open the Blind," is fine—the last verse being:

Then open your window, for tender and true,
As the heart of the rose that is kissed by the dew,
The heart that is calling is beating for you,
Is calling you, love, to awake from your sleep.
As pure is her heart as the snow on the breast
Of the snowiest mount, on the loftiest crest.
In sleep or awake may she ever be blest.

Thy vigils above her, oh! peace, angels, keep!
Open the blind, love, open the blind;
Open the blind, love; tender and kind
Blows the soft breath of the summer-warm wind;
Star eyes are watching, love, open the blind.

THE PSYCHOLOGY OF REASONING, based on experimental researches in Hypnotism, by Alfred Binet, D.S. Chicago: Open Court Publishing Co. Price 75c. For sale at this office.

This is a translation from the French by Adam C. Whyte. It is a highly instructive treatise on reasoning in perception. The author says: "The person who reasons, meditates in order to behold within himself, in a sort of magic lantern, the images which pass and the pictures which are formed. Reasoning produces a kind of logical vision which fills the gaps in actual vision; it constructs a new universe in our

mind on the model of the large. In short, such is the aim of knowledge; to know, to understand, to explain, to know the why and the how of things; all this culminates in an act of vision. The highest science is epitomized in these simple words: *to see!*"

LAW OF CONDUCT, as based upon a correct knowledge of the nature of Mind, by Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

This is a pamphlet of 48 pages. The author contends that there is but one mind in Nature, which controls all phenomena, and argues, therefore, that all actions are controlled by the same laws. Evolution and sociology are his main points, and they are ably presented.

At the Czar's Peace Conference at The Hague the United States is represented by Hon. Andrew D. White, now ambassador at Berlin; Hon. Stanford Newell, United States Minister to Holland; President Seth Low, of Columbia University; Captain A. T. Mahan, of the Navy, (retired); and Captain William Crozier, of the Army, with Hon. Frederick William Holls of New York as secretary and counsel. The current number of the *American Monthly Review of Reviews* contains sketches of these six men. They represent the Army, the Navy, the universities, diplomacy, and political science.

Under the title, "The Memory of our Fighting Men," General Wheeler contributes to the *Saturday Evening Post* of May 27, a strong paper on the history and significance of Memorial Day. General Gobin, of the G. A. R., also treats a similar topic, but from a differing point of view. Among the fiction in this number is "The Crump's Creek Tangle," a Decoration-Day story by John Habberton. It is one of the cleverest of Mr. Habberton's tales of plain people.

A Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Price \$5.00.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

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Write AT ONCE, before you forget it.

To my Love—in Spirit Land.

When the sun shines brightly
O'er the low, green grave,
And the blossoms bloom in splendor
Where the weeping willows wave,
You will find me always near her,
For my heart is laid to rest
With her form so cold and silent,
With the flowers upon her breast.

I will love you always, darling,
And time will find me here,
Waiting, hoping for the summons
That will take me where you are.
The fragrance of the flowers floats
Upon the evening breeze,
And in fancy, love, I see you coming
Through the waving trees.

See you smile as you turn to greet me
As in days gone by,
And the blush with shy love-glance
As you raise to me your eyes.
Then I feel again the pleasure,
When you and I were wed,
You gave into my keeping—
Yourself—and laid your head

With confidence and love, dear,
On my shoulder, while my heart
Thrilled with rapture too deep for words,
That we should never part,
But fate has deemed it wise, dear,
That I should dwell alone,
And your face no more I see, dear,
Save in fancy, in our home.

Sometimes I think not fancy,
But in truth I see you there,
Sitting near me when I'm reading
In your own accustomed chair,
And when kneeling by your grave, dear,
Weeping my sad heart away,
I hear your voice in pleading,
As if to tell me stay.

Stay my soul's sad longing,
For it surely can't be long
Till my hands shall be as silent
And my ears as deaf to song.
I cannot help but wonder
Why I have to linger here
When no pleasure I give others
And life's so dark and drear.

But oft when I'm alone, dear,
When in some quiet place,
I feel your love surround me,
And oft I see your face
Just for one short moment,
But then I think in truth
That I had found, in living,
A fountain filled with youth.

I sense a light surround me,
Am lifted out of form,
Then awake to find I'm living,
With life-blood strong and warm;
Then with a lighter heart, dear,
I take my burden up,
And of the dregs of misery
I drain life's bitter cup.

STELLA B.

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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

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Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Dr. J. A. Eichwaldt, Magnetic Physician. Removed to 14 McAllister St., San Francisco.

Mrs. Mena Francis, Spiritual Medium (Independent State-Writing) 118 Haight St., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday eves, 25c. 1027½ Market-st., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Sol Palinbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

Mrs. Jennie Robinson, Spiritual Medium. Sittings daily. 1346 Market-st., San Francisco.

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

Rapping Medium, Room 86, No. 1236 Market St., San Francisco, Cal. 12 to 4.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00.

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Local News Summary.

Edited by M. S. NORTON.

San Diego, Cal.—The *Vidette* of May 18 says: "Mrs. Freitag lectured before a large audience last night in Lafayette Hall, and was very successful in her tests, going right out among the people sitting in different parts of the hall, and giving messages purporting to come from the so-called dead. Mrs. Freitag will lecture in the same place next Sunday at 11 a.m. and 7:30 p.m."

Oakland.—Despite the unfavorable weather, on Sunday, May 14, our hall was comfortably filled, and many hearts were made glad by advice received from departed ones, through Mrs. R. Cowell, the celebrated test medium. Meetings are held every Sunday afternoon and evening. Cordial invitation to all. Hall 1159 Broadway. C. F. VAN LUVEN.

Alameda.—The First Progressive Spiritual Society meets every Sunday evening at 8 o'clock in Eureka Hall, Masonic Temple, corner Alameda Ave. and Park St. The members would be pleased to see some of the San Francisco friends at their hall next Sunday, May 21. Mrs. Clara J. Meyer, of San Francisco, has occupied the rostrum since May 1. She has given entire satisfaction to the Society as well as to the audience.

Mrs. Logan's Meeting.—The meeting at 305 Larkin St., began last Sunday with an invocation by Mrs. Logan; and music by Mr. McNorton and Mr. Keller. Mrs. Sophie Seip spoke eloquently of "The God within," and made an appeal for a higher mediumship; Brother Walter expressed confidence in the divine principle of life; Dr. Carpenter spoke of spirit control; Mrs. Cashman thanked God she was not a medium, but seemed to be controlled by the Bible; Mrs. Brown, of Woodland, spoke a few words and the meeting closed with music and social converse.

State Board.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held on Saturday, June 3, at 8 p.m., at 1423 Market St., San Francisco. All persons having matters to present will please take due notice.

Ladies' Aid Entertainment.—On Friday evening, May 26, the ladies hold their usual monthly musical and literary entertainment and dance, at 305 Larkin St., Occidental Hall. You cannot afford to miss this. Admission 10 cents.

Home of Truth.—The morning service last Sunday at 1231 Pine St., was conducted by Mrs. Kemp; and the evening meeting by Miss Lucy G. Beckum, who spoke of the Survival of Truth, and the ultimate destruction of error through the recognition of the divinity of the indwelling consciousness. The light of truth shines for all.

Progressive Spiritualists.—In Occidental Hall last Sunday evening, after the usual song-service, Mrs. Lillie spoke of "Mediumship in its Various Aspects, and the Effect of Conscious Spiritual Intercourse." It has quickened the world of thought and ministered to the spirits imprisoned in the earthly tabernacle. The world was ready for it when Spiritualism came, and we are now in the midst of the great spiritual revolution, so long foretold by prophet and seer. After the lecture Mrs. Lillie spoke a few words for herself, in her normal condition. She introduced her speaking control as her earthly father, and remarked that upon these occasions the words of the teacher of Nazareth were established, "My Father and I are one." The meeting closed with singing "America."

Mission Lyceum Entertainment.—The members of this Lyceum will give their entertainment and dance for May in Excelsior Hall, Mission St., between 19th and 20th on Wednesday evening, May 31st. These social gatherings are of special interest, and this opportunity should not be neglected. The price of admission is 10 cents.

Mme. Young's Meeting.—Last Sunday evening the hall at 605 McAllister St., was crowded with earnest seekers after truth, and they were satisfied, for the messages came clear and distinct, carrying conviction to many minds.

Universal Spiritual Association.—"Faith in the Abstract" is a knotty question for the consideration of amateur thinkers, but the result was quite satisfactory. The conclusion arrived at was that "Law is the unchanging effect of love; knowledge is the recognition of law, and faith is the anticipation of knowledge." Next Sunday at 20 Eddy St., "Are negative conditions injurious to health?" will be discussed, beginning at 12 m sharp.

Transition.—On Wednesday, May 17, Miss Ruby Steinberg, aged 17, passed to the higher life, after many months of sickness. The funeral services were held on May 19, commencing at the house at 434 Seventh St., and concluding at Cypress Lawn Cemetery. The eloquent address by Dr. Carpenter at the house and also at the Crematory, was highly appreciated by many besides the Spiritualists. The Children's Progressive Lyceum was well represented by old and young—ten of the girls dressed in white acting as pall bearers. The music at the house, "A Home Over There," and "Nearer My God to Thee;" and "Sweet Bye and Bye" at the Cemetery was selected by Miss Ruby. The floral offerings were many and beautiful. Her ashes will be placed with earth in a jar and a beautiful flower will bloom in the house of which she was a loved member. C. H. WADSWORTH.

G. W. Kates and wife are having successful meetings in Grand Rapids and other Michigan points. Their lectures are of a high order, and the spirit descriptions by Mrs. Kates are positive and accurate. We hear only good reports of their work. Their address until July 12th, is 182 Gold St., Grand Rapids, Mich.

San Jose.—The work in San Jose is moving quietly. Mrs. Carrie Downer Stone is our speaker for May. After the summer vacation we look for unusual activity. Our present prospects are exceedingly encouraging.

Mrs. E. A. B. MARCEN.

Mr. and Mrs. W. Burgess, who went to Pennsylvania for a visit two years ago, will return to San Francisco next July, and will locate over the Bay. Their many friends here will be glad to welcome them home again.

The Second Annual Convention of the National Young People's Spiritualist Union will be held at Onset Bay Camp, Onset, Mass., Aug. 25 and 26, 1899.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

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